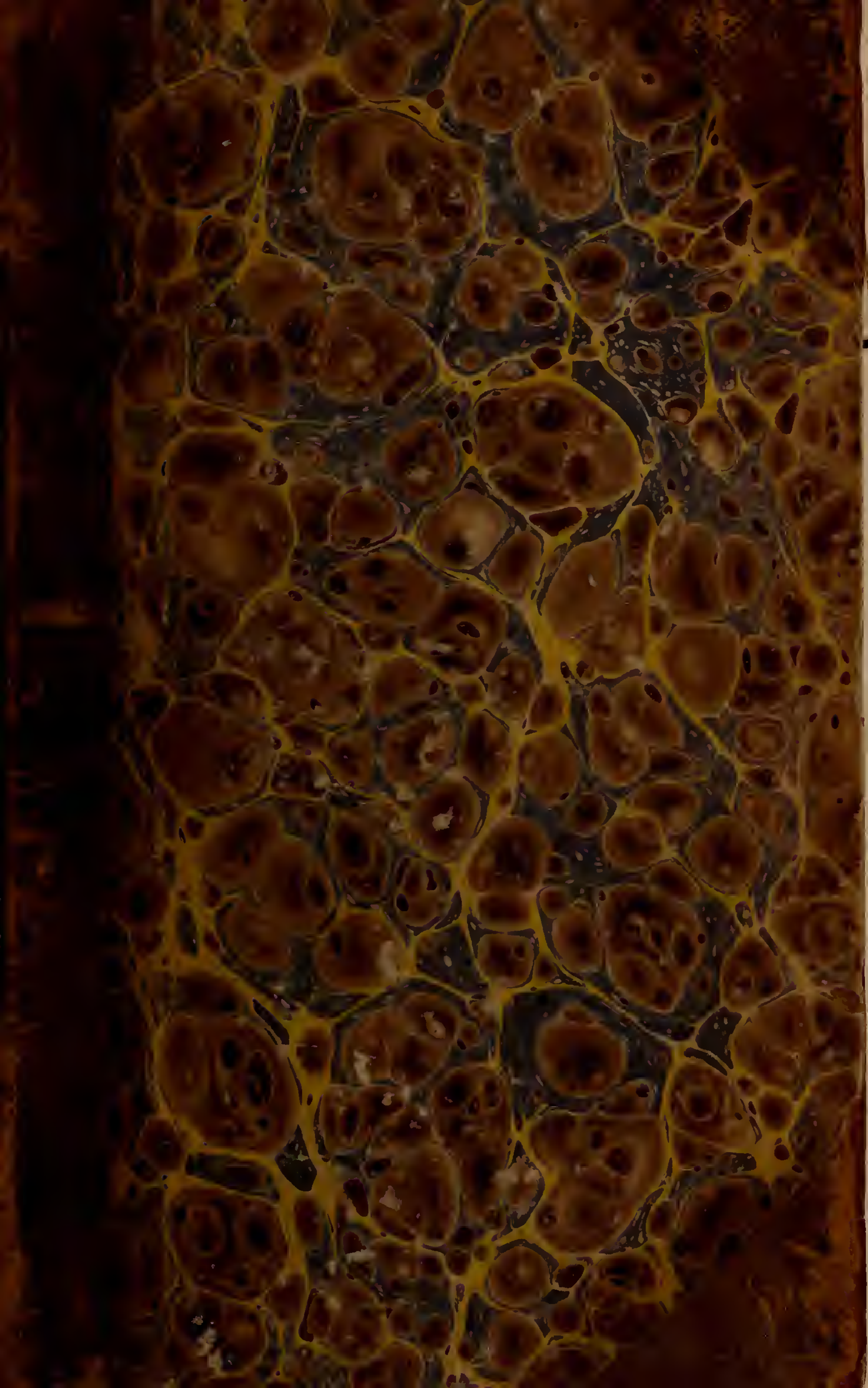

THE

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ART. I. *Pih Keä Sing kaou leo, or A brief inquiry concerning the Hundred Family Names: character and object of the work; variety of names in China, and the manner of writing them; degrees of consanguinity, with the terms used to express them.*

IT has frequently been said, and has generally been believed, by foreigners, that among the inhabitants of the Chinese empire there are only about one hundred different names of families. This erroneous opinion has perhaps gained currency by the title of the book before us; though in fact it contains four hundred and fifty-four surnames, or names of families, instead of one hundred, as its title seems to indicate. *Pih sing*, 'the hundred surnames,' is used to denote the people collectively,—pih, 'a hundred,' being used according to the Chinese idiom to signify all. The Pih Keä Sing was compiled by Wang Tsinshing, one of the commentators on the Trimetrical Classic; and in form and size it very much resembles that work, with this difference, that it is composed in tetrameters, while the Santsze King contains only three characters in each line. The text, with the exception of only the four last characters in the book, which gravely announce to the reader 'the end of the Hundred Family Names,' contains nothing but one unbroken series of surnames. Of these, amounting to four hundred and fifty-four as above stated, four hundred and twenty-four are expressed by a single character; while the remaining thirty are expressed by two, and hence are called fuh sing, 'double surnames.' From these remarks it appears evident that the Pih Keä Sing is nothing more than a catalogue of names, arranged however in rhythmical order so as to assist the student in committing them to memory. That our readers may the better understand the nature of the work, and see how well it is fitted for the purposes of primary education, we will here introduce a specimen. The following are the four first lines in the book:

Chaou, Tseen, Sun, Le,
Chow, Woo, Ching, Wang;
Fung, Chin, Choo, Wei,
Tseăng, Chin, Han, Yang.

Such being the character of the work, it is of course quite impossible to translate it: and should we attempt by violence to array any part of it in an English costume, something like the following medley would be presented:

Snow, Plumb, Bird, Gun,
Stone, Wood, Black, Rock;
Horse, Hill, Round, Run,
Gold, Frost, White, Lock.

The names do not occur in the same connection in the text as in these lines; but most, if not all of them, are to be found in the book, and in no better connection than that in which we have placed them. Great precision is observed by the Chinese in writing their names; but in foreign books they have been written with little or no regard to rule or system. The Chinese have several kinds of names, or epithets, by which families, the different members of families, and those of different ages and professions are respectively designated. These we will briefly enumerate.

The first is the family name, or surname, *sing*. The author of the work before us undertakes to investigate and show the origin of all the families whose names are contained in his book. Many of them he traces back to a very remote period, and some he finds originated more than three thousand years ago. Most of these are significant; though as in the English names of families, they are generally used without any regard to their meaning. Of this kind are *Kin*, 'Gold;' *Ma*, 'Horse;' *Sheih*, 'Stone; *Pih*, 'White;' *Le*, 'Pear;' &c. The Chinese generally suppose these names have been derived from some circumstance or incident connected with the occupation or situation of the progenitor of each of the several families. Thus the founder of the Le, or Pear, family, derived his name from having had his residence beneath a pear tree. Others have obtained their names in a similar manner. Some native writers, however, have supposed that many names of families in China had their origin in the times of those early monarchies, when all the territory within the four seas was divided into nine chow, or grand departments, and these subdivided into seventeen hundred and seventy-three distinct kingdoms or principalities. The inhabitants of each of these were known by the name of their prince, or person who stood at the head of their clan; and accordingly there must then have been in the Chinese dominions no less than 1773 family names. And if we suppose the present law, forbidding those of the same surname to intermarry, was in force, each individual must have sought for himself a parnter among those who were not of his own principality.

The *ming*, or individual name, corresponding to our Christian name, is used to distinguish persons of the same family or who have a common surname. These names are various, being frequently changed to suit the age and circumstances of different individuals. The first is the *joo ming*, 'milk name,' or that which is given to the child in its infancy while at its mother's breast. Custom requires that the child should receive its name with prescribed ceremonies when it is a month old. On the day appointed for this ceremony, the child, having its head shaved, is dressed in clean clothes; the mother then worships the Goddess of Mercy; and the father pronounces the joo ming of the child in the presence of friends who are assembled to witness the transaction. After these formalities are duly completed, all who are present join in festivities. The *shoo ming*, or 'book name,' is given to the boy by his master when he first makes his appearance at school; and hence might with propriety be called his school name. When for the first time the lad enters the school-room, his teacher, kneeling down before a piece of paper on which is written the name of some one or other of the sages of antiquity, supplicates their blessing on his pupil. He then seats himself on a throne, or stands by its side, while the boy pays *him* homage by kneeling, rising, and again kneeling, and bowing his forehead to the ground. (See Morrison's Dictionary, part I, volume 1st, page 359.)

Such are the prescribed ceremonies observed by the Chinese in giving names to their children; they are, however, we apprehend, seldom strictly performed. Both of these names, that given in infancy, and that taken on entering school, may consist of one or more characters, according to the taste of the parties concerned; nor are they necessarily selected from among those already in use, but may be formed at pleasure with reference to some circumstance of the child's birth, appearance, prospects, &c. The joo ming, for example, may show at once that the person bearing it is the third, or fifth, or ninth son of a family: if he is the ninth, he may be called Akew, that is 'the ninth' son; another may be called Aluh, that is, 'the sixth' son. Others are named in the same way. Frequently those who receive the 'school name' prefer it to the joo ming; in such cases the latter is allowed to go into disuse: sometimes, however, it is retained and employed instead of the shoo ming. The names and genealogies of those who enter on a literary career are recorded with much care, since any error or irregularity in this respect would occasion great inconvenience. Moreover, it is from the ranks of the successful literati that the aspirant usually enters the list of governmental officers: and when he does so, he then takes another new name, called *kwan ming*, 'official name.' All persons of whatever rank, who are in any way connected with the government, have an official name.

A new name is frequently taken by the husband at the time of his marriage, or by a person on coming of age. This is indicated by the character *tsze*, which has sometimes been rendered 'epithet;'

and which is usually altered whenever any remarkable change occurs in the circumstances or character of the individual. It is customary also for intimate friends to take new names, by which they address each other, both in conversation and in writing. These are called *peĕ tsze*, 'distinguishing appellations.' The *haou* is another kind of name, which is used by all classes of persons, but chiefly by merchants, who employ it to designate their firms or mercantile establishments. It is also made use of by the emperor, who, when he ascends the throne, adopts a title, called his *kwŏ haou*, or 'state title;' also *neĕn haou*, or 'title of the year' [of his reign]. And on his demise, his successor selects for him a new title, which in due form is recorded in the temple of his ancestors, and hence is called *meaou haou* 'temple title.'

An example or two will suffice to illustrate the manner in which the several names specified above, are used by the Chinese. Take for instance the Loo family. Loo is the sing, surname, or name of the family. A son of the family in infancy receives the name Chemin; this is his joo ming, or 'milk name.' The surname and name of this son may then be written thus, Loo Chemin. It should be noted here that the Chinese always write the family name first, the reverse of what is the common usage in the countries of the west. In writing they have nothing which corresponds to, or answers the purposes of, our system of capitalizing; and hence in commencing the study of the Chinese language, the student often finds it extremely difficult to determine accurately the names of persons, places, offices, &c. In the translations of Chinese authors, names may frequently be found written thus, Loo Che Min, or Loo-che-min; both of which methods are bad, because they leave those who are not familiar with the original in doubt with regard to the true name. If the surname is a double one it should be written thus, Kungyang, and not, as is sometimes done, Kung Yang.

Children and young people, whose names consist of two characters, are frequently in familiar discourse, addressed by the last one, there being prefixed, in such cases, the vowel sound of A or Ah; this usage is confined chiefly to those of the lowest classes in society. According to this mode of abbreviation, Loo Chemin, in the instance already cited, would be called Amin. Sometimes the surname and name have each only one character, thus, Loo Che; again each may have two, thus, Kungyang Chemin. When the shoo ming, or kwan ming, are used, the joo ming is omitted; but the former are employed in the same manner and are subject to the same rules as the latter. Daughters are named in the same way as sons, but not being eligible to literary or official rank, they can never receive the 'school' and the 'official names.' When married, the daughter retains the family name of her father, to which the name of her husband's family is often prefixed, and the character *she*, or Mrs., suffixed. Thus a daughter of the Loo family, married to a son of the Chang family, would be called Chang Loo she, that is, Mrs. Loo [married into the family of] Chang. It is never esteemed rude,

but on the contrary polite, among the Chinese, for strangers to inquire for each other's names and surnames. "May I presume to ask," says one on meeting a stranger, "what is your noble surname and your eminent name?" The other, if it were the person above named, would reply, "The name of my cold (or poor) family is Loo, and my ignoble name is Chemin." The son in the presence of his parents never makes use of his father's name, if he can possibly avoid it; and when speaking of himself he usually employs his own name instead of the pronouns I, my, me. In like manner, in speaking to each other of their relatives, the Chinese avoid the use of the pronouns; and instead of saying, "Is your father well?" they prefer to say, "Is the noble honored one well?" To which the reply is, "The father of the family is well." A similar style is employed by ministers of state; the etiquette of which, according to Chinese notions, should be modeled after that of a family. It should be noted here that the foregoing remarks must be limited to Chinese: the names of Tartars do not conform to the same rules. For example, the name of the Tartar statesman, Nayenching, must not be written Na Yenching, it being simply a name, and not a name and a surname.

We come now to speak, briefly, of the degrees of consanguinity, and the various terms which the Chinese use to express them. We have already noticed the five relations, and the ten moral duties, which 'spring from kindred ties.' The nine degrees of consanguinity, or of relationship by blood, are thus defined by a modern writer. "I myself am one class; my father is one; my grandfather one; my great-grandfather one; and my great-great-grandfather one. Thus above me are five classes. My son is one class; my grandson one; my great-grandson one; and my great-great-grandson one. Thus there are four classes below me. These in all, myself included, make nine classes of kindred," and constitute the nine generations, all descended from one and the same common ancestor. It will not, perhaps, be necessary to specify all the terms which the Chinese use to designate the several persons of their near and more distant relations. The following are the principal in common use.

Parents when spoken of jointly, are called *shwang tsin*, 'double relations;' or *leäng tsin* and *urh tsin*, 'the two relations:' father is denoted by the character *foo;* my father, by *foo tsin*, 'father relation;' or *keä foo*, 'father of the family:' in polite diction, *ling tsun*, 'noble honored one,' or *laou jin keä*, 'the aged man of the family,' are the terms used to denote your father: 'mother is denoted by *moo;* my mother, by *moo tsin*, 'mother relation;' or *keä moo*, 'mother of the family;' *ling tsze*, 'noble tender one,' and *ling tang*, 'noble [lady of the] hall,' are the terms used to denote your mother. Foster parents are denoted by *yang foo* and *yang moo*, 'the father and mother who nourish' the child. Stepfather and stepmother are expressed by *kefoo* and *kemoo;* ke literally denotes a line of succession, and is used to designate those who take the rank of parents by marriage; for example, a son, who has been bereaved of his mother, and whose father marries a second time, calls the person so

married his *kemoo*, 'stepmother.' A husband calls his wife's father, *wae foo*, 'outside father;' and she calls her husband's father *kea foo*, 'the gentleman of the family.' It often happens in China that, in a single family of children who have but one father, there are two, three, or more mothers, all living at the same time and not unfrequently under the same roof; in such cases each child designates its own mother by the appellation *săng moo*, 'the mother who gave me birth;' the others are called *shoo moo*, 'inferior or common mothers.'

Grandparents are denoted by the term *tsoo*, 'a father's father;' 'grandfather' is expressed by *tsoofoo;* and 'grandmother,' by *tsoomoo;* these expressions are limited to the paternal side: maternal grandparents are denoted by *wae tsoo*, 'outside grandparents; *wae tsoofoo* is the 'outside grandfather;' and *wae tsoomoo*, the 'outside grandmother.' The terms to distinguish the male and female branches of 'great-grandparents,' *tsăng tsoo*, and of 'great-great-grandparents,' *kaou tsăng tsoo*, conform to the same rules: the great-grandfather,' on the father's side, is called *tsăng tsoofoo;* but on the mother's side he is called *wae tsăng tsoofoo*, 'outside great-grandfather.' In the same manner we may proceed to designate the other paternal and maternal relations.

Husbands and wives, brothers and sisters, sons and daughters, uncles and aunts, nephews and nieces, and the other minor relations, are denoted by a variety of phrases, a few of which must suffice for the present paper. For 'husband and wife' the terms most generally used are *foō foó;* foō is a term of respect, and when joined with *tsze* forms a title of high honor which has been conferred on some of the most eminent sages of antiquity; foó means 'to submit,' and is used therefore to denote a married woman, or 'one whose duty it is to submit' to her husband. So say the Chinese philologists; and general usage sanctions that opinion. The principal wife is also called *tse*, 'one's equal,' and likewise *nuy jin*, 'the person within' the house. Wives which are taken subsequently, and while the first is living, are called *tseĕ*. Brothers when considered collectively, are called *heung te*, 'elder and younger brothers;' or by the synonymous phrase *kwăn chung:* brothers who have the same father and different mothers are called *paou heung te*. Sisters are called *tsze mei*, 'elder and younger sisters.' Children are denoted by *urh*, a character intended to represent an infant child; a boy is called *urh tzse;* and a girl *neu tsze*. The term for grandchildren is *sun; nan sun* is a 'grandson;' and *neu sun* is a granddaughter; nan and neu being used merely to indicate the sex. Uncles, on the father's side, are called *pih shuh*, 'elder and younger uncles;' maternal uncles are denoted by *kew foo;* and maternal aunts, by *moo kew;* but aunts on the father's side are called *koo*. Nephews and nieces are denoted by *cheih; cheih tsze*, is a nephew; and *cheih neu*, a niece. A husband calls his own nephews and nieces, *nuy cheih*, 'inside nephews and nieces;' but those of his wife are *wae tsze*, 'outside relations.' We must refer to Chinese authors those of our readers who may wish for a more minute account of this subject.

The multitude of kindred recognized by the Chinese, as well as the rapid increase and great amount of their population, have seldom failed to attract the attention of foreigners, who have visited this country. The degrees of kindred, or consanguinity, are considered in two ways, the one lineal and the other collateral. The nine degrees, enumerated above, are recorded according to the lineal scale, and include only those which have descended in a direct line from father to son, and grandson, and so forth. In this view the number of each one's ancestors is surprisingly great. Take for illustration, the last named of the nine degrees of kindred enumerated by the Chinese: the number of his ancestors in the ninth generation would be five hundred and twelve, and reckoning from his parents upwards and including all of the nine generations they would amount to one thousand and twenty-two. The number of collateral kindred within any given number of generations is still more surprising. In order to place this subject in a clear light, and to show with what rapidity population may and will increase, where the succession is long uninterrupted, as it has been in this country, we subjoin the following tables.

TABLE I.

Lineal Degrees.	*No. of Ancestors.*
1	2
2	4
3	8
4	16
5	32
6	64
7	128
8	256
9	512
10	1,024
11	2,048
12	4,096
13	8,192
14	16,384
15	32,768
16	65,536
17	131,072
18	262,144
19	524,288
20	1048,576

TABLE II.

Collateral Degrees.	*No. of Kindred.*
1	1
2	4
3	16
4	64
5	256
6	1,024
7	4,096
8	16,384
9	65,536
10	262,144
11	1,048,576
12	4,194,304
13	16,777,216
14	67,108,864
15	268,435,456
16	1,073,741,824
17	4,294,967,296
18	17,179,869,184
19	68,719,476,736
20	274,877,906,944

The system of lineal consanguinity, as exhibited in the first of these tables, is very plain. "So many different bloods is a man said to contain in his veins, as he hath lineal ancestors. Of these he hath two in the first ascending degree, his own parents; he hath four in the second, the parents of his father and the parents of his mother; he hath eight in the third, the parents of his two grandfathers and two grandmothers: and by the same rule of progression, he hath 128 in the seventh; 1024 in the tenth; and at the twentieth degree, he hath 1,048,576 ancestors." (See sir William Blackstone's Commentaries.) "We must be careful to remember," con-

tinues the same writer,* "that the very being of collateral consanguinity consists in the descent from one and the same common ancestor. Thus Titius and his brother are related, because both are derived from one father. Titius and his first cousin are related because both descended from the same grandfather." Indeed if we only suppose each couple of our ancestors to have left on an average two children; and each of those children to have left two more; (and without such a supposition the human species must be constantly diminishing;) we shall each find the number of our kindred to increase according to the scale exhibited in the second table given above.

Art. II. *Notices of Modern China; officers who compose the superior magistracy; their term of service; isolation; salaries; the Censorate; confession.* By R. I.

The mechanism of the supreme tribunals of the Chinese government is generally known. The following inquiry into the conduct of the officers of government who compose that machinery will be found to apply most often to the provinces of Cheihle and Canton. The country around Peking, which is situated within the province of Cheihle, is considered to be a peculiarly imperial territory;* the governorship of that province is therefore an office of the greatest dignity and responsibility, and is held by an officer of the highest rank. The city of Peking has also an especial superintending magistrate in addition to those common to other large cities. The government of the imperial patrimony in Mantchouria has likewise some peculiar prerogatives.† The proportion of Mantchou to Chinese officers in the public institutions will be found in the Repository, vol. 2, p. 313. The political divisions of the empire, and the titles and duties of the offices of its provincial governments generally, are well detailed in the former numbers of the same work, (pp. 49 and 135,) and those of the province of Kwangtung will be found in vol. 2, page 200.

The superior officers in the provinces are obliged to appear at court every three years,‡ when they are usually removed to other appointments; but this is sometimes dispensed with, as has happened to more than one governor of Canton. This rule, which according to Du Halde, was first established in China under the Tse dynasty, A. D. 484, applied equally to the satraps of ancient Persia and to the Mogul subahdars of India. It is one of the many checks

* Canton Register. Jan. 7th, 1834; also, Chinese Repository. vol. 4, page 53.
† Canton Register April 1st, 1834.
‡ Appendix to Staunton's Penal Code, sect. 12

devised by despotic princes to prevent their officers acquiring undue influence in the provinces. Nayenching,* when governor of Shense and Kansuh in 1824,† pointed out the inconvenience of this rule in some cases as regarded the military. "The fixed regulations," says the governor, "require that general officers of the first and second degrees of rank, should apply for permission to present themselves at court once in every three years. The object of this was to enable the servant to fix his thoughts on his sovereign, and to afford to the sovereign an occasion of bestowing his regards on his servant. In the case of those provinces which are near to Peking, the time consumed in the journey to court and back again is inconsiderable, and the expenses of the passage are therefore moderate; but in the frontier provinces, as Yunnan, &c., which are several thousand *le* distant from the capital, the officers proceeding to court are harassed by a long and difficult journey; besides which their duties remain at a stand for a great length of time. The *uncorrupt* pay of military officers is not large, and quite inadequate to the charges of their return; it is, therefore, likely that improper and corrupt practices may be yielded to, in order to supply the necessary expenses." The governor of Yunnan applied‡ the same year for leave to retain a military officer beyond his three years of service, who was engaged in making watchtowers and lines of communication on the Burman frontier. He stated that the rule had already been relaxed by Keäking in 1801. The war between the British government in India and the Burmese, broke out in the beginning of 1824. The rule is occasionally relaxed with civil officers of high rank as well as with the military, of which there has been several instances in the governors of Canton. It is the case with the present incumbent, gov. Loo.

The penal code contains many more similar checks, the most effective of which are perhaps the prohibition to an officer to hold employment in his native province, or to marry or hold landed possessions in a district under his control.§ The *isolation* to which China, from its locality, is indebted almost as much as the British isles, is thus applied as a principle of government, and maintained further by an attempt to cut off communication, as far as possible, between the individuals who compose it. The code provides penalties for those who quit their stations without leave; who do not proceed to their appointments without delay;|| who do not proceed to court, or attend on their superiors in due season; who cabal or who screen one another; who collude with the officers at court or address one another. Keäking enacted in 1799,¶ that the principal officers of

* This is the same person mentioned on page 67, and there incorrectly called Na Yewching, and also simply Na.

† Transactions of the Royal Asiatic Society, vol. 1, page 406.

‡ Transactions of the Royal Asiatic Society, vol 1, page 255.

§ Staunton's translation of the Penal Code, sects. 94 and 110.

|| For an instance of the violation of this rule and the penalty of it, see Chinese Repository vol. 2, p. 384.

¶ Appendix to sir George Staunton's narrative of the Chinese embassy to the khan of the Tourgouths.

the provinces should address him directly, "to ourself for our immediate inspection," and not under cover to the great officers of state, nor to give notice of it to the Council; and he disapproved of "the Boards communicating with or taking the advice of our said Council of great officers of state, with regard of the affairs of their respective departments, as we apprehend that a dangerous and corrupt combination may be the consequence." As Keäking desired to prevent familiar communication of a provincial officer with those above him in rank, so did the present emperor in 1833,* to break the communication between the officer and his inferiors, when he issued an edict against a system of patronage which, he says, is very common throughout the provinces. "It leads," he adds, "to bribes and corruption and reciprocal protection in every species of illegality, and public justice is sacrificed to private favor." He desires the governors, &c., "to lay their hands on their hearts in the silence of night, and say whether they do not feel ashamed of such practices." Magistrates were prohibited in 1818 from holding familiar intercourse with country gentlemen who have no official situation.†

The jurisdiction of the respective provincial officers is stated in former numbers of the Repository.‡ It varies probably according to locality; for the authority of an Asiatic sovereign, as a late French traveler has observed, "necessarily decreases as the square of the distance from his capital." The local officers at Teëntsin, the port of Peking "are," says Mr. Gutzlaff,§ "less tyrannical here, in the neighborhood of the emperor, judging from what the people told me, than they are in the distant provinces." When they appear abroad it is with much pageantry, but little real dignity; it is for the same reason, no doubt, that the following extracts from official documents will be found to expose more abuses of governmental officers who are stationed near to Peking, excepting those in Canton, than of the distant provinces, where concealment is more easy.

The governor|| appears to act in concert with the fooyuen, and sometimes with the other principal officers, but both he and his colleague have jurisdiction independent of each other. The one is however a check upon the other: the governor has, for instance, the power of life and death in some cases, but the document required to execute criminals must be sealed officially, and the imperial warrant for that purpose is deposited with the fooyuen; his dispatches to headquarters are similarly countersigned. The jurisdiction of these officers, and of the judge, has greater analogy with that of the provincial authorities in India, than with anything in Europe. The governor, fooyuen, and judge, corresponding nearly perhaps with the subahdar, naib, and cazy of the Mogul government. Each has a separate court for different purposes and degrees of judicial inquiry and decision, and appeal lies from the lower to the

* Chinese Repository, vol. 1, page 424.
† Indochinese Gleaner, Oct. 1819, page 184.
‡ Chinese Repository, vol. 2, page 200; and vol. 4, page 49.
§ Gutzlaff's Third Voyage, page 137. || Chinese Repository, vol. 2, page 201.

higher, and as a last resort only to the emperor. Magisterial authority is always united in China with the judicial, as it is most often in India. The analogy holds too, as to the means of paying them, with the native governments of the present time, and even the British government in India prior to lord Cornwallis' time.

The salaries are almost nominal; but the fees of the courts are large and the exactions greater. The governor's salary is stated at 15,000 taels,* besides his house and some allowances; that of the hoppo at 2000 taels and 800 more in allowances.† Yet Loo the governor of Canton in 1832,‡ is said to have had a household of one hundred and forty persons; and the present hoppo§ to have brought with him a household of two hundred persons, all Mantchou Tartars, when he arrived to take possession of his office. Although this suite convicts the hoppo at once of the intention to provide for himself and his household, by other means than his legal perquisites, the very next number of the Repository|| announces that one of the principal secretaries in his, or more probably, his predecessor's office, is lodged in prison on an accusation of extortion, notwithstanding the law against it.¶ The officer in charge of collecting customs and duties is by law** responsible for arrears in the dues of his department. Chung Tseäng, who was installed into the office of hoppo in Dec., 1829, had formerly†† been collector of customs at the Hwaekwan custom-house in Keängnan, where he had incurred an arrear for deficiency in his collections of 217,596 taels. It appears by the Peking gazette that the new hoppo had by the middle of the following year paid already two instalments of 10,000 taels each, and had moreover deposited a farther portion of 30,000 taels ready for transmission to Peking. Another instalment‡‡ of 20,000 taels is announced about the same time in the following year. Chung's zeal had perhaps outstripped his discretion; for the emperor, finding him so good a paymaster, now saddled him with one half of the arrears accumulated by Chung's successor at the Hwaekwan custom-house, which amounted in full to 34,000 taels. It is no matter of surprise to find this hoppo's term in office extended, or that he is spoken§§ of in the middle of the year 1833, as paying another dividend of 50,000 taels. The Canton Register says of him on this occasion, "the profits of his office must be enormous. The Chinese guess the united amount of these at from $200,000 to $300,000 yearly, part of which is supposed to go to Peking in the shape of offerings to the emperor, for a renewal of the term, or of presents to influential persons for assistance in procuring protection, in case of complaint against him." On Chung's first appearance in Canton, he is said to have brought with him his wife,|||| "a person of great abilities, well

* Chinese Repository, vol. 2, page 203.
† Malacca Observer, May 22d, 1827.
‡ Canton Register, Oct. 17th, 1832.
§ Chinese Repository, vol. 3, page 440.
|| Chinese Repository, vol. 3, page 488.
¶ Penal Code, sect. 344
** Penal Code, sect. 148
†† Canton Register, Aug. 25th, 1830.
‡‡ Canton Register, Aug. 2d, 1831.
§§ Canton Register, Sept. 16th, 1833
|||| Canton Register, Jan. 4th, 1830.

husband," and also a daughter who had been an embroiderer in the imperial harem. It seems possible that these ladies contributed in some way to the hoppo's prosperity; for we find him appointed in 1834,* "*Great minister of the secluded* (imperial) *gardens.*"

This seems to be the proper place to notice the Toochă yuen or Censorate at Peking, which is appointed to overlook the affairs of the prince, the magistracy, and the people.† The individuals who compose it under the two presidents, are generally called yushe, censors or inspectors-general, and are distributed about the country to report upon its affairs. The governors and fooyuens take this also as an honorary title on assuming their charges. This portion of the machinery of checks belonged also to the ancient Persians‡ and perhaps other similar governments. "The tribunal of the Censorate," says sir George Staunton,§ "has the power of inspecting, and animadverting upon, the proceedings of all the other Boards and Tribunals in the empire, and even on the acts of the sovereign himself, whenever they are conceived to be censurable; but it may easily be imagined that in a government professionally absolute, the power ascribed to the censors in the latter case, must be little more than a fiction of state, instead of operating as a real and affective influence and control." The censors are individually, more serviceable, perhaps, in checking the abuses of the governmental officers in the provinces. In any event, their reports, as published in the Peking gazette, will form the principal fund of the present exposition of the working of the machinery of government. The emperor was obliged in 1833,|| to reprimand a censor for indulging in scandal; which was retorted upon his majesty by another or possibly the same censor.¶

A more peculiar check upon the conduct of the great officers of government is the necessity** to confess their own faults, in virtue perhaps of their titular rank of censor. This mode of censorship does not appear to be resorted to very often, and when it is adopted, it is intended, probably, to decoy the imperial search from the actual nest of malversation. The Tartar president of the Board of Punishments in 1830 confessed the crime of his own son,†† who had committed a rape in the paternal mansion. The president proposed to retire from the bench, and leave the court to proceed without him, since the plaintiff could expect no redress there whilst he presided. His majesty's answer is unfortunately not given. The tetuh or admiral of the province of Cheihle reported the following year, that during his absence his only son had gone mad and wounded several per-

* Canton Register, March 25th, 1834.
† Morrison's View of China for philological purposes, p. 90; also, Chinese Repository, vol. 4. page 148.
‡ Rollin's Ancient History, book 4, chap. 4.
§ Staunton's translation of the Penal Code, note to sect. 171.
|| Chinese Repository, vol. 1, page 510.
¶ Chinese Repository, vol. 1, page 472.
** Chinese Repository, vol. 1, page 264. †† Canton Register, March 24th, 1831.

sons, owing he says to his not having "taken proper care of the son's health, and to having indulged his disposition until he became tupid and debased." "I can only look up," adds the admiral,* "and intreat your celestial kindness to command my son to be tried with double severity." The governor of Peking requested to be punished in 1833, which was complied with.† Three other cases of self-accusation are met with: one on the part of an officer who was unable to control the Yellow river;‡ another by his majesty's cook, that he had been too late in presenting his bill of fare;§—we may presume that the dinner was well dressed that day, for the cook was forgiven. The third is that of general *Ma*|| (the very intelligent man, perhaps, versed in all the diplomatic arts of mandarins whom Gutzlaff mentions, Travels, page 245), who reported in 1830 that the empress dowager, having to make a call upon the reigning empress, was kept waiting at the gate by the porters. He requests, therefore, that the officers on duty, meaning perhaps the porters and himself, be subjected to a court of inquiry for not anticipating the catastrophe.

The emperor imposes the duty of self-confession upon himself also, whenever private infliction, public calamity, or insurrection among his subjects, force him to deprecate the wrath of heaven. If the latter be the chief object, he generally takes care to shift the blame upon the shoulders of his ministers or officers. On occasion of the drought in 1817, the emperor Keäking put forth a document¶ of this kind in which he said: "The remissness and sloth of the officers of government constitute an evil which has long been accumulating. It is not the evil of a day: for several years I have given the most pressing admonitions on the subject, and have punished many cases which have been discovered; so that recently there appears a little improvement, and for several seasons the weather has been favorable. The drought this season is not perhaps entirely on their (meaning the officers') account. I have meditated upon it and am persuaded, that the reason why the azure heavens above manifest disapprobation by withholding rain for a few hundred miles only around the capital, is, that the fifty and more rebels who escaped, are secreted somewhere near Peking. Hence it is, that fertile vapors are fast bound, and the felicitous harmony of the seasons interrupted."

His majesty's sequitur was not conclusive, apparently, even to his own mind, for we find him puzzling himself again the following year to learn the cause of a hurricane.** About 7 o'clock in the evening of the 14th of May, a storm arose suddenly from the S.E., which darkened the heavens and involved the capital in a cloud of sand, to such a degree that objects were indistinguishable in the houses without a candle. Since the Chinese have a word *mae*, to express this 'sand deluge,' we might suppose it to be too common an occurrence

* Canton Register, April 19th, 1831. † Chinese Repository, vol. 1, page 295.
‡ Malacca Observer, Dec. 18th. 1827. § Canton Register, May, 15th, 1830.
|| Canton Register, April 15th, 1830. ¶ Indochinese Gleaner, Aug. 1818.
** Indochinese Gleaner, Oct. 1818, page 175.

to agitate the imperial mind. Timkowski* witnessed a similar phenomenon indeed, the next year, on the 30th of April, 1819. His majesty sought, however, to determine whether the cause of the storm might not lie in his own mismanagement or in that of his officers. The result was as might be expected, unfavorable to the officers: the astronomer royal was severely reprimanded for not predicting the hurricane, and a commissioner was dispatched in the direction whence the wind came, to see if it had not been generated by some act of oppression on the part of officers of government thereabouts. We do not know what windmill this knight-errant tilted against, but he ascertained that the darkness did not extend far from the capital, and that heavy rain fell at midnight a short distance off, accompanied by thunder. There was an irruption of the sea also, the same day,† on the coast of Shantung, which laid one hundred and forty villages under water.

Another document seems to explain the emperor's perplexity, if not the cause of the hurricane. Three of the censors wrote to him that the visitation was inflicted on account of the dismissal from office of the minister Sung tajin,‡ and they suggested the propriety of recalling him. The emperor did not approve of the suggestion, but styled it in his reply, a specious pretext to introduce disorder into the affairs of government; he entered, however, into a justification of his motives in dismissing Sung. This story, if we bear in mind the character of Keäking, will tend to throw light upon the nature of the intrigues which are immediately about the person of the emperor. He is described in the Indochinese Gleaner§ to have been capricious, greatly under the influence of his minions, fond of drink, distrustful, harassed by superstitious fears, often guilty of persecution; but upon the whole not an oppressor. We find no similar confession of weakness, on the part of the present emperor, who has not however been without his troubles, whether of rebellion or bad seasons; but he, also, has entered upon a self-examination on occasion of a drought at Peking at which time he put forth a singular prayer for rain, which is given in the first volume of the Repository, page 236.

* See Travels of the Russian Mission through Mongolia to China, by Timkowski.

† Indochinese Gleaner, April, 1819, page 49.

‡ Chinese Repository, vol. 4, page 61.

§ Indochinese Gleaner, Oct. 1820, page 416.

Art. III. *An alphabetic language for the Chinese; disadvantages of their present written character; inconveniences and difficulties of introducing a new language; with remarks on the importance of an alphabetic language, and means of introducing it.*

That the Chinese labor under great disadvantages in consequence of the peculiar nature of their written language, is obvious to every one, who thinks at all upon the subject; but those disadvantages appear to increase in number and magnitude as we reflect more deliberately and intently upon them. The following are some of the most important.

1. *The neglect of early education.* No book can be read and understood till the forms and significations of several hundred characters, some of which are very complicated and difficult, have been committed to memory. This, probably, has led the Chinese generally to defer the commencement of education, till the child is six or eight years of age. An earlier application of the mind to that kind of study, with which it is absolutely necessary to commence, must be, and is doubtless found by experience to be, unfavorable both to the health of children at that tender age, and to their future progress in study. The infant mind demands variety in its employments, and amusement in its efforts. The task of committing to memory the position and forms of thousands upon thousands of black marks, to which no meaning is attached, can furnish little of either; and must, therefore, be deferred till the mental faculties have acquired more strength and firmness. In consequence of this, the young not only fail to obtain the knowledge and mental cultivation, which, were it not for this peculiarity of their language, they might obtain; but they grow up in habits of idleness; are much exposed to the dangers of bad company; and as they lounge about their parents, or their neighbors' houses, and stroll through the streets, they see and hear whatever of evil is prevalent among the worst part of the community. Thus the mind is filled with evil before any regular effort is made to furnish it with its proper aliment, the wholesome nourishment of useful knowledge.

2. *Mental inactivity.* When the time at length arrives, at which it is considered proper for the child to begin to read, he still requires a much greater variety of employments for pleasureable excitement to exertion, than the bare learning of characters can afford him. The consequences of unnatural and overstrained exertion of a single faculty, which he is called upon to make, are known to every one who has studied attentively the Chinese mind. Some acquire a tact for committing to memory, and perhaps this single faculty may be improved; though there is much danger of its being an unshapely, as it is an unnatural, improvement, which gives it no advantage for anything except learning to con over books; but the minds of the great mass of the youth thus trained must necessarily be much warp-

ed and stinted in their growth. Hence in part at least, that unchangeableness of Chinese thoughts and the consequent want of invention and improvement, which so speedily attract the attention of the European stranger on his arrival among them.

3. *Discouragement and failure of many learners.* There is little danger of error in asserting that more time is spent and more effort made to learn to read in China than in all the world besides. But, though it is true that the Chinese (we speak of the men) are generally able to read, yet many of them are unable to understand any but the most common books, and not a few are unable to read at all. We have frequently met with persons who said they had attended school three or four entire years, and yet acknowledged themselves unable to read the plainest books. That so long and tedious a process must be gone through with before any fruit can be gathered, is truly discouraging. It dampens the ardor of the youthful mind; and if any accident prevents the continuance of attendance at school, even at the end of several years spent in study, all or very nearly all that has been acquired is lost, because it is not sufficient to enable the possessor to read intelligently any book, nor continue his education as the learner of any other language may do, during his leisure hours in private. He is therefore compelled to give up all hope of progress in knowledge by means of books, and generally sinks down in despair, and takes his place among those who are ignorant like himself in the circle around him.

4. *Loss of time.* Years are spent in making acquisitions, which might be made in one third or fourth of that time by means of an alphabetic language.

5. *Ignorance.* So much time is consumed in learning to read, that little else can be learned till the period of youth, during which the mind acquires knowledge most rapidly, has passed. Afterwards they must necessarily engage in some business which will secure them a livelihood; so that little time remains for storing the mind with that rich fund of useful knowledge which is often found even among the lowest tradesmen in some western countries. Besides, the study of almost every new subject requires the knowledge of some new characters, and is thus rendered a slow and difficult work. Such, reason tells us, must be the effects of having such a language to learn on the extent of knowledge obtained. And do not facts so far as we know them, prove that reason teaches rightly? Of grammar as a science they have no idea; in geography their knowledge does not extend many miles beyond the limits of their own neighborhood; of astronomy their apprehension is equally limited; of mathematics they know enough for the purposes of buying and selling, but few even of the literati extend their knowledge much farther; and as to foreign languages and literature, they do not know that the latter exists, and of the former the existence of some of them is all that they do know.

These evils are doubtless owing in part to the imperfect method of teaching to read, which is universally prevalent in China. The

language might, we believe, be taught in such a way as greatly to lessen a proportion of them. Instead of the practice now in vogue, let there be made a series of school books proceeding gradually from the simplest characters, and such as designate things and ideas familiar to the young mind, to those which are more complicated, and let the teacher explain every word learned according to the method now adopted in all the best schools in Europe and America, uniting with that explanation such anecdotes and useful information as the subject may suggest; and a considerable proportion of the tedium and stupidity attendant upon the present course of education, would be removed. But much, perhaps one half, would remain, as we conceive, inseparably connected with the nature of the language; and the removal of it would add one half to the value of the education imparted to Chinese youth by the best course of instruction of which their language, as it is now written, is capable. We have thus noticed some of the evils that would be removed by the introduction of an alphabetic language. The benefits that would result from it, are the opposites of these evils, and cannot fail to be sufficiently obvious to our readers. Let us next look at some of the inconveniences which might attend such a change.

1. *The loss of books now in use.* This would be a considerable inconvenience to a single generation; but could a new written language be introduced at once, the next generation would suffer nothing, or next to nothing, by the change. All that is valuable in their books might be rewritten in the new character, and republished. The books themselves would become useless only just in proportion to the prevalence of the new kind of writing. This, while it would have some inconveniences, might be made the occasion of purifying the literature of China from that immense mass of error in history, morality, philosophy, and almost everything else, which now darkens and pollutes its pages; and could the change take place under the control of judicious men, it would be an advantage to the nation, instead of disadvantage, to lose at least one half of the contents of the books now in use.

2. *The loss of whatever advantages the Chinese has over alphabetic languages.* What those advantages are, and of how much importance, we shall not attempt to show definitely. We only remark in passing, that the written language has some of the advantages of a hieroglyphic language in combination with a part of those that are alphabetic. It is perhaps a more perfect medium of *written* communication among them, than any substitute can be. But the loss of this advantage would doubtless be more than counterbalanced by the possession of an alphabetic language, uniting the written and spoken languages, which are now somewhat distinct. The ambiguity which would often result from the mere translation of the character into sounds designated by letters, would lead to the more frequent use of doublets and triplets, as they are accustomed to do in conversation. This would render their books easier to be understood, and thus in no small degree facilitate the diffusion of useful knowled-

3. *Possible division of the empire.* It is doubtless a fact that the use of one written language has tended to hold the empire together. If this bond of union were removed, the nation might possibly fall asunder. Such a written language as we have had in view while penning the preceding remarks, that is, one expressive of the sounds of the present spoken language, would be useful only to a part of the Chinese. The dialects of the different provinces are so unlike, that the alphabetic writing which should designate the sounds of one dialect would be utterly unintelligible to those who speak another. A man of Fuhkeën, for instance, would probably be unable to understand a single sentence written in the court dialect. The introduction of an alphabetic language and consequent discontinuance of the use of the present character, might, therefore, lead to a diminution of intercourse between the inhabitants of different provinces. Alienation of the people from each other and from the government, which would use a dialect unknown to a large proportion of its subjects, might ensue, and be followed by wars, and the division of the empire. But this only a possible disadvantage—by no means a probable one. It cannot follow unless a separate written language be composed for those who speak the several dialects. It is far more probable that the bonds of union will be drawn more closely and cemented more firmly than ever before. The court dialect, which is now studied by every one who aims at the character of a scholar or a gentleman, would naturally be selected as the dialect to be used in forming the new written language. Every one who understands that dialect, and many do in every province, would understand whatever should be written in it as soon as he had learned the sounds of the characters of the new language, which would be the work of only a few hours. Those who do not understand it, would learn it in the new character much more easily than they can now learn to read in their own dialects. The result naturally would be the more extensive, and probably erelong the universal, use of the Chinese language in its purest and best form; the frequency of communication between different parts of the empire would be increased instead of diminished; and all the blessings of more perfect union, a better circulation of intelligence, and more knowledge, would be given to the whole empire. But it may be asked, can such a change be effected? We will notice a few of the difficulties which lie in the way, and give very briefly our own views of them; and then leave it to our readers to decide.

1. *The ambiguity of expression that would often appear in books written with an alphabet.* This is a real difficulty, and the only important one attending the subject. It results from the nature of the language, and would be little greater than actually attends the use of it in conversation. There are frequently twenty or thirty, or even more words, having no difference in their sound except that of inflection, and ten or fifteen without any difference at all. These words are distinguished in the written language by the difference in the form of their characters, but in the spoken language only by the

subject spoken of, the connection in which they stand, and the intonations and gesticulations of the speaker. The subject treated of, and the general course of thought would commonly enable the reader to understand perfectly the meaning of the writer. This is illustrated by the frequent misspellings (if we may be allowed to use the term,) which appear in Chinese writing, one character being used for another of the same sound without creating ambiguity. This arises often from an erroneous use of the characters, the consequence of ignorance, but sometimes a simple character is used in place of a more complex one, for the sake of brevity. Moreover, the use of accents and diacritical marks, to indicate the intonations and inflections of voice, which can easily be done in an alphabetic language, would greatly diminish the ambiguity which would otherwise exist in books.

2. *The prejudices of the people in favor of their present language.* These would retard the progress of the change, and perhaps continue to do it for many years; but to *retard* it would be their only effect. They would at length vanish before the force of truth and the light of knowledge like clouds of mist before the morning sun. An improvement so great and so obvious never fails in process of time, to work its way into general use through every prejudice, however strong.

3. *The labor of learning the new character.* This would for a time be superadded to that of learning the old. Many who have already acquired a knowledge of the present written character, would want to use the new one. But their task would not be difficult. The learning of an alphabet even of sixty or a hundred characters, is the work of only a few days.

If it is desirable that the Chinese have an alphabetic language, the question arises, by whom shall it be made?—a question which it is not difficult for any one acquainted with the history and genius of the Chinese to answer. It might almost be said that there is no invention in China. They can copy and imitate, when old custom, habit, and superstition do not forbid; but they seldom presume to introduce a new custom, or think of improving the doings of their forefathers in anything. The work we have in view must, therefore, be done by some foreigner, or by a native who has come so fully under foreign influence as to have lost the mental immobility characteristic of his countrymen, and acquired some good degree of that vigor of thought, boldness of enterprise, and firmness of purpose, which belong to the European character, and have obtained also knowledge enough of other languages to give him the idea of an alphabet, than which few things are more difficult for a Chinese to learn. Such a man, could one be found, would doubtless be better qualified to form an alphabetic language, and would be enabled to introduce it to the notice of his countrymen more advantageously, than any foreigner. The man who shall make such an inroad upon the dominions of old custom in China, whether he be of native or foreign birth, must expect to meet with opposition of the most discouraging nature. But let him show by actual experiment that the Chinese language can

be written by means of a few tens of simple characters, and that these characters can be learned so as to communicate ideas easily and correctly in a few days or weeks; and the utility of the change will at length give it currency. Persons who have not been able to spend eight or ten years in study, will be glad to find that they can by a few days application learn to write and communicate their thoughts to others. They will make known their newly discovered, and to them wonderful, art to their friends; and the new writing will, ere many years shall have past after its introduction, become generally used.

The man who shall undertake this work will need to exercise a sound judgment and good taste in selecting characters, or letters, or combinations of letters to express the various and peculiar sounds of the language. He will need to have regard to distinctness and perfectness of expression, ease of writing, and beauty of appearance. He will be doing work of *vast* importance. The temporal and eternal welfare of China's present and future millions will be not a little affected by it. Blessings so great as it will confer should not be deferred. To delay will be to millions, eternal loss. The gospel of salvation, without a miracle, can scarcely be expected to reach multitudes of the present generation, except by means of books; and books even, in the present character, millions cannot read. The man who shall do this work, will be the benefactor, the emancipator from the thralldom of mental slavery, of nearly one third of the world, and he will deserve, and have, a place among the first benefactors of mankind.

Since the foregoing paragraphs were prepared for the press, we have received the following communication, to which we invite the attention of our readers, as it bears directly on the subject before us. Our correspondent encourages us to expect further contributions from his pen on the same topic. Such will be most thankfully received. We have long been wishing to give our readers an outline of the Fuhkeën dialect; but the delay in the publication of Mr. Medhurst's dictionary has prevented our so doing. The dictionary will appear, we trust, before many months have elapsed; but in the meantime, we would suggest to our correspondent that, before he proceeds with his remarks, he give to us a succinct account of the Fuhkeën dialect: for without some knowledge of that singular speech, it will be difficult for the reader to understand fully the force of his remarks. Our correspondent says:

"That it is possible to acquire the ability to speak any dialect of the language of China without the aid of the written character, there can exist no doubt, since hundreds and thousands of natives do acquire it without the knowledge of a single character. The only question is, whether it be practicable to acquire it through the medium of the eye and the Roman character. Our own opinion is, that if the character be completely set aside, the spoken dialects may be brought more upon a par with western languages, than has hitherto been supposed, by means of a few simple marks. In some provinces, there is such a diversity between the sounds of what may be termed the written and oral dialects, when the same thing is in-

tended, that some have considered those dialects as distinct. And perhaps in no province does this diversity exist more extensively than in the province of Fuhkeen, (to which dialect this paper more particularly relates,) but still a connection between the two is strikingly evident.

"This connection and diversity may be noticed under the three following particulars: 1, sounds in the written dialect where there are *no* corresponding sounds in the oral; consequently the oral *retains* the written sounds; as tây-aou, a tea-cup: 2, sounds in the written dialect where there *are* corresponding sounds in the oral, which latter are more or less substituted for the former, as the speaker is less or more acquainted with the written sounds; as bīn chân, 'before one's face,' for bëēn chëên: 3, sounds in the oral dialect, where there are no corresponding sounds in the written; i. e. if such sounds be expressed by characters,—either, (1,) those characters are not the ones which would be selected to say the same thing in the written dialect; or, (2,) those characters are only indicative of sound, and do not at all convey the meaning of the oral sounds; as 尪 仔, ang á, 'the pupil of the eye,' whereas the pupil of the eye would be written 眸 子, boê choó. In such phraseology as comes under No. 1, we see a connection between the written and oral dialects, with no diversity. In such as come under No. 2, there is an intimate connection, but a marked diversity; and in such phraseology as belongs to No. 3, there is no more connection between the two dialects than exists between the Chinese and any other language: for boê choó has no more connection with ang á, than the same word has with its English signification.

"But the connection and diversity of the two dialects are not completely illustrated, until we have shown how they agree and disagree according to particular, No. 2. One illustration will answer for our present purpose. In forming the oral sounds from such written sounds as end in *eng*, the following rules may be observed.

I. Where the final eng is for the most part changed into e^{N}a.

i. Where this is the only change, as,
keng changed to kë^{N}a, to alarm;
sèng changed to së^{N}à, wise;
tēng changed to të^{N}ā, to fix;
ch'héng changed to ch'hë^{N}á, to sit.

ii. In some few the tone is also changed, as,
t'hèng changed to t'hë^{N}a, to hear.

iii. In some the initial is also changed, as,
sèng changed to chë^{N}à, right;
hêng changed to kë^{N}â, to travel.

II. The final eng is sometimes changed into ai^{NG}, as,
sèng changed to sài^{NG}, a surname;
pêng changed to pâi^{NG}, to pacify.

III. The final eng is occasionally changed into an, as,
cheng changed into chan, a surname.

"To a very considerable extent rules might be laid down for the formation of the oral sounds from the written; but they would all be found to have numerous exceptions. One circumstance which occasions considerable difficulty is, that sometimes the written sound is retained, and sometimes changed into its corresponding oral, according to its position with other words: thus, the corresponding oral sound of pĕk 白, white, is pǎyh. Now in expressing 'a white horse' in the oral dialect, they say pǎyh báy, but in expressing the phrase 'to understand clearly,' they would not say bêng pǎyh, but bêng pĕk. Also, sometimes a written sound has two corresponding oral; as chëên, 'before,' becomes chân in the expression bīn chân, 'before one's face;' but the sound becomes chêng, in the expression chêng jit, 'a former day.' Thus we have endeavored to illustrate the nature of the connection and diversity of the written and oral dialects of Fuhkeën, and more particularly of the district of Changchow.

"Whatever may be the monosyllabic character of the written, we cannot but think that the oral dialect may fairly lay a considerable claim to a polysyllabic character; for although the number of monosyllabic, homophonous words is great, yet there is a kind of permutation and combination of these words, which to a very great extent fixes their meaning. Thus in the following combinations,

aōu bīn, behind,	aóu hōëyh, to vomit blood,
aōu bóey, behind,	aōu jit, day after to-morrow,
aŏu k'hoŏ, offensive,	aōu laê, afterwards,
aōu sin, afterwards,	aóu làou, to vomit,

aóu láou, to rumple.

The seven first are easily distinguished from one another; and the two last, which occur in two senses, are distinguished in the same way that the word *óbject*, a noun, is distinguished from the word *objéct*, a verb, by a certain peculiarity of intonation.

"If any one would take the trouble to examine, he would perhaps be much surprised to find how large a portion of the Changchow oral dialect is polysyllabic, or rather dissyllabic; for trisyllables are but few, and so far as it is dissyllabic, it is distinctive, at least perhaps as much so as any European language. Here it is time to notice, that such polysyllables ought, when written, to be linked together by one of the marks proposed when we set out, viz. a hyphen: thus, *bīn-paou-kwᴺa*, 'biscuit,' which will in every instance prevent mistake except in a few homophonous dissyllables which are only distinguished by intonation.

"The monosyllabic portion of the oral dialect is more difficult to discriminate; but by far the major part consists of certain words of most frequent use, such as the pronouns *gwá*, I, *lé*, thou, *e*, he, &c.; auxiliary verbs, as *leáou*, denoting past time, *bōëyh*, denoting future, *ēy*, potential, &c. As these incessantly occur, they are soon acquired; and if these and the polysyllables be deducted, the remaining part of the oral dialect may be frequently gathered from the context.

"The European enunciation of the oral dialect would also be

most materially assisted by some mark such as the Greek point at the top, which should always be placed at the completion of an idea; so there would be as many points as distinct ideas in the sentence, thus:

[1]ch'hai^NG-[2]maî^NG• [3]ây [4]lâng,• [5]bô [6]lâng• [7]tëo^NG [8]e,• [9]chēw• [10]ch'hëang-
[11]ch'hëang,• [12]böĕyh [13]tăh-[14]lŏ̊h• [15]k'hè• ;

which may be rendered thus:

blind· man,· nobody· lead him,· then· wander-about,· will-go· where?·

that is, where will the blind man go if he wanders about without a leader? Perhaps also there might be an advantageous junction of certain words, which in the enumeration are separated; such as the verb with its auxiliary; thus, in the last clause of the above sentence, *böĕyh=tăh-lŏ̊h·=k'hè,·* where the marks = denote an intimate connection between the sounds so marked. Now in the above sentence, out of fifteen sounds, the meaning of six is at once evident from their dissyllabic nature, viz. 1, 2, 10, 11, 13, and 14, to any but partially acquainted with the Changchow dialect. The meaning of seven more would be recognised from their locality, viz. 3, 4, 5, 6, 8, 9, and 12, and two might be gathered from the context, viz. 7 and 15.

"Possibly a few other marks might be introduced with advantage, but we will defer the notice of them at present. As yet we have said very little about intonation: although the interpretation might be easily gathered from writing them according to the above method, except in a few homophonous polysyllables (which, however, might be generally ascertained from the context); yet, in order to convey the same ideas to an auditor, a very considerable attention to intonation is necessary; as may be illustrated by the following sentence:

"The sight of the object occasioned such a transport, as to abstract the mind from all besides."

Whoever *reads* this sentence, will gather the meaning without a second thought, but should any one *repeat* the sentence, so as to accentuate the words '*object*' and '*transport*' as verbs, and the word '*abstract*' as a noun, he would render himself unintelligible even to a discerning auditor; precisely in the same way, is the speaker in danger of rendering himself unintelligible in the Fuhkeën oral dialect, without a due attention to intonation. But how is the intonation to be discriminated? We think it absolutely necessary, in the *first instance*, and in a *small* degree, to obtain it from a native: a small degree of acquaintance with the tones may be multiplied ad infinitum, without much further assistance.

"It would seem the easiest to begin with the intonation of dissyllables; and in that case there would be 49 possible combinations of tones; and retaining the marks as used in Medhurst's Dictionary, the combinations would stand thus:

* ɔ o	´ o	` o	^ o	- o	˘ o	ᴗ̇ o
o ´	´ ´	` ´	^ ´	- ´	˘ ´	ᴗ̇ ´
o `	´ `	` `	^ `	- `	˘ `	ᴗ̇ `
o ^	´ ^	` ^	^ ^	- ^	˘ ^	ᴗ̇ ^
o -	´ -	` -	^ -	- -	˘ -	ᴗ̇ -
o ˘	´ ˘	` ˘	^ ˘	- ˘	˘ ˘	ᴗ̇ ˘
o ᴗ̇	´ ᴗ̇	` ᴗ̇	^ ᴗ̇	- ᴗ̇	˘ ᴗ̇	ᴗ̇ ᴗ̇

"Many of these combinations may not occur, so the number would be considerably reduced. Now suppose the student should have ascertained the intonation of the word *só chāe*, 'a place' from a living teacher. This word would necessarily occur so frequently in common conversation, that the exact intonation, by dint of frequent repetition must needs find its way into the most unmusical ear: having obtained one intonation it will serve as a key to all dissyllables so marked; as,

téng-bīn, above, ch'hó-jē, running hand,
yëá-boēy, not yet, kóng-wā, to talk,

for it will be found that precisely the same intonation runs through them all, and if the student has not yet heard the word ch'hó-jē from a native, (for it is not a word of common occurrence,) yet he may venture to pronounce with safety, if he applies his key, só-chāe.

"We should then recommend the student to provide a blank book of 49 leaves, and to arrange his dissyllables according to the order of the above table of combinations. After some practice in the dissyllables, he will begin to discriminate the tones so readily, that the monosyllables will be easy. The difficulty seems to lie in this, that as the tones are in part *relative*, i. e. have a relation one to another, it is not always easy to intonate aright without an adjunct which gives the tone a part of its effect. This shows, that in learning the intonation, it is best to begin with dissyllables.

"Thus we think, that a knowledge of the provincial oral dialects may be obtained through the medium of a certain mode of writing them in the Roman character, and with the exception of a *degree of intonation*, without the aid of a teacher: also we think that a native of China might with ease be taught to read his own dialect in the Roman character; and if ever natives should attain to this, we think it must be by some such mode as the above. We had some idea of enlarging upon the syntax of the oral dialects; this would greatly assist in the interpretation of homophonous monosyllables: but at present we conclude with the suggestion, that a vocabulary of the polysyllables would be of great assistance to the student from the master; and next to that, a grammar, both confined exclusively to the Roman character."

* This column denotes the shang ping tone

ART. IV. *Siamese books; 1. Some account of a famous image of Gaudama, called Pra-pŭt-tee-sē-hing; its origin in Ceylon and transfer to Siam.*
2. *Nah wŭn, or an account of a transmigration of the deity Gaudama.* From a CORRESPONDENT.

To the genuine copies of the 'Account of the famous image of Gaudama' is prefixed a notice bearing date, Thursday, the 13th day of the 7th month, Siamese era, 1160; which is equivalent to the year 1808 of the Christian era. This notice states that rajah Bundit (i.e. the king's pundit) composed the story, and that it was approved by five of the greatest priests in the empire. It is written in language that is generally approved by the learned, and contains a considerable number of Pali words, which often run into one another by elision, in the same manner as in the Greek, ἐφῶ is contracted from ἐπι ῶ. For this reason, it seems *not a desirable* book for those who have not made considerable progress in the language. It contains the following story:

"Five hundred years after the decease of Samono Godom (Gaudama), there were three kings in the island of Ceylon, who, together with the *rahans* or priests, assembled to consult on matters of religion. One of the kings inquired, whether any person present had ever seen the deity during his lifetime. All replied in the negative. One of the *nâks*,* knowing their conversation, instantly left his residence, came through the air, and presented himself in their assembly, saying, that he had seen the deity during his lifetime, and could create a perfect representation of him. This he accordingly did, and the kings and people sacrificed to it for seven days and seven nights successively. The nâk then assumed a human form, and prostrated himself in humble adoration before the priests;† after which, he resumed his own nature and returned home, and with him disappeared his representation of the deity. But the kings, priests, and people determined to make a brazen image of it. One of the workmen employed in casting the image, offended one of the kings, who struck him and wounded his forefinger. The power of fate following this act of the king's, destroyed one of the fingers of the image. This king proposed to replace it, but one of the priests dissuaded him, and by his knowledge of futurity prophecied that at some future time the statue should be conveyed on the great sea (the bay of Bengal), to the extremity of its waters, where a great king should replace the deficient finger.

"In the year 700 of the Budhist era, there was a mighty monarch governing Siam, whose capital was Sookcōty; his fame extended from

* Nâks are a race of fabulous monsters, who, together with various other fabulous beings, guard the base of mount Meru or Myenmo. See Repository, vol. 2, page 554.

† This is too important a circumstance to be overlooked, and may be regarded as illustrative of the general practice of the Budhists, who omit no opportunity of inculcating deference to the priesthood.

the Ganges to China, and from the extreme north to the ocean (gulf of Siam). He had heard of this famous image in Ceylon, and wished to sacrifice to it; and to effect this he employed the rajah of Ligore to send an embassy and beg it of the Ceylonese king. That king being reminded of the ancient prophecy consented. On the passage back, the ship was sunk, and all the seamen perished; but the image, possessed of *innate glory* (which is proved at large in the Budhist books), floated towards the country of Ligore, seated on the back of the great ocean (bay of Bengal). The rajah, admonished of the fact by a taywadah,* who appeared to him in a dream, sent vessels to receive it, and prepared a great abundance of offerings (which, after being presented, he was careful to take away). The image being so graciously received, made a display of its wonderful power by rising of itself, and floating about in the air. Astonished at this, the rajah hastened to inform the monarch of Siam, who after innumerable offerings conveyed it to his capital."†

The Siamese say this image was carried back to Ceylon about 200 years ago. Whether this book was ever translated into Burman, Peguan, or Cambojan, I am unable to say; but I suspect not, for I never saw or heard of it in those languages. Yet the Siamese begin to regard it as canonical.

2. *Nah wŭn, or an account of a transmigration of the deity.*‡

The style of the Nah wŭn is approved by the Siamese; it is not very difficult, but requires considerable previous acquaintance with the Budhistic religion to understand its allusions. After a somewhat tedious introduction, exhorting to a careful use of the book, the story begins with an account of a mighty king who had two queens, both pregnant at the same time. The king consulted his astrologers to know what would be the issue. They predicted that both of the queens would have sons, who should govern the kingdom, but that the child born last, would govern only three years. The name of one of the queens was Kŭn ta lé mah, and that of the other was Pa lee kah. The latter in the agonies of childbirth, called the former to her assistance, who drove away Pa lee kah's servants; and while she was in a state of exhaustion and insensibility from the birth of her child, Kŭn ta lé mah seized the child, shut it up in a box, and supplied

* *Taywadah, Daywah Deva*, and *Nat* in Burman are the same. They are sometimes translated *angel*, but improperly; they are rather genii, or spirits of departed men, whose general residence is supposed to be upon or above the fabulous mount Meru.

† This story is evidently designed to answer the question with which the Budhists are sometimes assailed by their opponents, 'How they know that the images they now make and worship are correct representations of Godom and God-a-ma?'

‡ The Budhist books relate that previous to the deification of Gaudama, he was a priest, but so far advanced towards his deityship as to be endowed with a perfect recollection of all his previous transmigrations. An account of these, to the number of 550, he disclosed on various occasions, to his attendant disciples The stories of these various *existences* are collected, and constitute probably the most popular part of Budhist theology, called in Siamese, *Pra chât;* in Burman and Peguan, *Dzât*. *Nah wun*, or Lord of the Jungle, is one of these stories.

its place with a block of wood. The king being informed that his queen had given birth to a log of wood instead of a son, was much mortified, and angry, and ordered the royal executioner to take her and put an end to her existence; but being persuaded by the envious Kŭn ta lé mah, he changed his command, and directed that she should be made the servant of his cook, and employed to draw water, and cook rice and fish.

The jealous woman who had taken the child and shut it up in a box, ordered it to be carried seven days' distance into the jungle, and buried under a krădanggna tree. A taywah, who dwelt in that tree, seeing persons come and dig a hole to bury a box under it, thought within himself, "What is this, silver, gold, cloth, or what? I will dig it up and see." Having opened the box, and examined it, he knew it contained the *bud of deity*.* So he uttered a prayer that milk might flow from the ends of his fingers, which immediately took place, and thus the child was supported in the jungle. He received the name of Chan Nah wŭn, *chan* signifying lord, and *nah wŭn*, jungle. Then the narrative proceeds to give an account of the cruel hardships, abuse, and beatings which Pa lee kah received while she was servant to the cook. After that is a chapter respecting the malicious Kŭn ta lé mah. The whole country was put in an uproar at the birth of her child,—as fate followed dark designs, and those designs were not disclosed to the king by the evil spirit who prevented the birth, until the king had appeased his wrath by begging pardon of Pa lee kah. On his appearance, the child was named Wŏn ta lēe.

Meanwhile, Nah wŭn lived with his guardian taywah in the jungle, till he was seven years old; and as the taywah knew that the time of his transmigration had come, he recommended his protegé to seek the aid of some person that would instruct him in a knowledge of those things which would be important to him, especially the sacred books (which, however, did not exist till many thousands of years after this time). This teacher he met in the person of an old hermit, whose dwelling he found after traveling fifteen days with sore and blistered feet. Here, after seven months' study, he made himself perfectly familiar with the sacred Pali books. He then set out in search of his mother through pathless deserts, guided only by the stars. [This was in Hemawŏn or the desert of Cobi.] After journeying for three months, he came to a tank, garded by a monster called yăk.† The male was absent when Nah wŭn came, but his wife seized him, beat him dreadfully, shut him up in a cage of iron, and told him she intended to preserve him until her husband's return, when they would eat him. On the return of the male he was much astonished at the beauty and apparent intelligence of his prey, and

* There are supposed to be certain infallible signs by which a being may be recognised as destined to become a Budha, long before his actual manifestation; when these marks are discovered, he is designated as the "Bud of Deity."

† *Yăks* are fabulous monsters, supposed to resemble human beings, but of enormous dimensions, and cannibal propensities. They make a very conspicuous figure in the mythological machinery of the Budhists.

inquired if he could not discourse to them in Pali. On ascertaining that he could, he made collections of flowers,* and assembled other yăks to listen. Nah wŭn repeated in the Pali the law forbidding the taking of life, and expatiated upon it so eloquently that the yăks, instead of devouring him, showed him the greatest possible reverence; and having learned his purpose of visiting his royal mother, one of them took him when asleep, and without awaking him, bore him on his back over lakes, mountains, and forests, and placed him in an inhabited country. When Nah wŭn awaked, he first ascertained his situation. Just at that moment, the people of that country, which was called Kee ree ya bŭn pōt, were in want of a king; and fate so ordered it that they should go forth with soldiers, horsemen, elephants, and music, in search of one, not knowing where they were going, and yet be led directly to Nah wŭn. Their former king had been gone to Nibban† many years, and his queen was fifty years old; and when Nah wŭn, who was only eight years of age, assumed the government, he adopted the old queen as his mother.

According to an ancient custom, Nah wŭn went to a distant mountain to have certain ceremonies performed by a brahmin, who, taking him aside, threw him into a deep pit, and then told the people that he fell in while at play. The brahmin used many intrigues to secure the kingdom to himself, but without success. Two taywahs delivered Nah wŭn from the pit after three days, while asleep. Afterwards they appeared to him in the form of a rabbit to try his steadfast observance of the sacred laws; and then in the form of men to whom he taught the Pali scriptures, who told him that the cause of his being thrown into the pit was his treatment towards a toad in a former state of existence.‡ The taywahs then left him, and as he had forgotten the road home, he wandered in the jungle for more than two months, where, while bathing in a tank, he was again seized by yăks or keenōns,§ and dreadfully beaten. But the waters of that tank were of such a quality that when a person had bathed in it, no kind of suffering would prove fatal. Though bruised and sore over his whole

* It is considered indispensable that those who listen to the rehearsal of the sacred books should bring offerings of flowers to the priests; otherwise their attendance is without merit.

† *Nibban, Nigban, or Nerupan,* though not unaptly rendered "eternal sleep," is regarded as the "summum bonum" by the Budhists, and it would be regarded as highly indecorous among Burmans, Siamese, &c., to speak of a king as simply dying. "He has gone to Nibban," with them is equivalent to the Chinese expression, "he has gone to ramble among the immortals" on the celestial hills.

‡ The primary law of Budhism forbids the taking of animal life under any circumstances whatever. Were these laws rigidly observed, the lives of mosquitoes, bugs, and lice, must be perfectly inviolate. They are, however, practically disregarded, except in relation to some of the larger and nobler animals, and though great reproach is cast upon butchers and hunters, I never knew a Budhist decline eating animal food from religious scruples. The presentation of the taywaks, under the form of rabbits, after Nah wŭn's abstinence of more than three days, is regarded as a most satisfactory though severe trial of his steadfastness.

§ *Keenons.* This is another race of fabulous monsters, represented as part man, part beast, and part bird. They have gigantic stature, are furnished with wings and legs and claws like a bird, but have no cannibal propensities like the yăk.

body, he was shut up in an iron cage, where he lived three years, without rice or water. Eventually, however, he was brought forth to explain the Pali to his audience of monsters, who bowed before him with all possible reverence, and brought him so many presents that they made a pile more than six feet high. The king [of the yăks] then gave his daughter in marriage to Nah wăn with ceremonies of matchless magnificence; and she most affectionately and dutifully resolved to accompany her husband in search of his two mothers. Thus endeth the first volume.

Art. V. *The structure of the Chinese government; offices at Peking of a local nature: the city government; the Taechang sze, a sacrificial court; the Taepuh sze, for rearing horses; the Kwangluh sze, for the direction of imperial banquets; the Hungloo sze, a ceremonial office; the Kwŏ-tsze keĕn, a national college; the Kin Teen keĕn, or astronomical college; the Tae E yuen, or medical hall; the Tsung-jin foo, for governing the imperial kindred; the Nuy-woo foo, for controling the imperial household; the guards; the military court of the eight banners; with other subdivisions of the Tartar forces.*

In our last number we noticed the structure of those parts of the Chinese constitution, the functions of which are of a general character, affecting all parts of the empire. We now proceed to consider those offices and institutions, located in the capital, of which the functions are of a limited nature, confined to the court itself, or to its immediate vicinity. Such are the offices of the city government; various minor courts for regulating sacrificial rites and observances, and the rearing of horses, &c.; a national seminary; a mathematical or astronomical college; a medical board; an establishment for the government of the imperial kindred; an office for conducting the internal affairs of the palace; the body guards; and the military court of the eight banners, with several minor military offices of artillery, &c. To each of these we must turn our attention separately and in due order.

Peking, 'the northern capital,' is the chief city of the department of Shunteĕn foo; but it is not like similar chief cities of departments throughout the rest of the empire, governed merely by a foo magistrate; a minister of one of the six Boards is appointed superintendent of the city, and subordinate to him is a fooyin or mayor. Their duties consist in "having charge of the affairs of the metropolitan domain, for the purpose of extending good government to its four divisions." They have under them two heĕn magistrates, each heĕn

district comprehending about one half of the city. They are not subordinate to the governor of the province, but carry affairs which they cannot themselves determine directly to the emperor. They preside at the annual observances of the spring festival, at banquets given to ancient men among the peasantry, at the literary and military examinations, &c. The military police of the metropolis is under their control; and subjects condemned to transportation are delivered over to them by the Board of Punishments. There are two assistants *(ching)*, who hold a subordinate control over the schools, and take care of all the ceremonial and musical instruments, and vessels belonging to the government. A public school appertains to the city, the same as in all other chief cities of departments of the empire.

The *Taechang sze* is a sacrificial court, under the direction of a ta chin, 'great minister' or superintendent, of two king or presidents, and of two shaou-king or deputies. The duties of these officers consist in "having direction of the sacrificial observances, distinguishing the various instruments and vessels, and the quality of the sacrificial offerings." Having formerly given some account of the state religion of China, the sacrifices, offerings, ceremonies, &c., (in vol. 3, page 49,) we will not now detain our readers with a recapitulation of the subject. There are attached to the office certain readers of the prayers, called pŏ-sze, also some writers, a minor court for the control of the various officers and for taking charge of all their affairs, and an office for the repair of the temples and altars; to to which latter office are also attached a treasury and depository. There are besides certain officers for directing the musical performances, who are likewise members of the Board of Music.

The *Taepuh sze* is an office for superintending the "rearing of horses, taking account of their increase, and regulating their training." It is under the direction of two presidents (king), and two deputies; and is in some degree subservient to the Board of War. There are two tracts of land lying beyond the great wall allowed for the purpose of rearing horses; and numerous officers, from superintendents downwards to herdsmen, are employed to take charge of the horses, and to train them for the imperial cavalry, &c.

The *Kwangluh sze* is an office having the charge of "feasting the meritorious, and banqueting the deserving. Its officers are required to mark distinctions of ranks, and to keep account of the expenditure." They are also intrusted with the duty of providing sacrificial victims. There are several minor offices attached to this, for the purpose of supplying various kinds of animals, &c.; there is also a treasury.

The *Hungloo sze* is an office for the purpose of directing and regulating the forms to be observed at the court levees and banquets, as also at certain sacrifices. It is under a ministerial superintendent, two presidents (king), and two deputies. The ceremonies are little more than variations of the well-known *kotow*, or *san kwei, kew kow*, 'three kneelings, and nine strikings of the head.'

The *Kwŏ-tsze keĕn*, or national college; this institution and those which immediately follow it, the astronomical college and the medical hall, should perhaps have been noticed in our last number, as institutions of a national character. There are, however, two things regarding them which induce us to prefer the present arrangement; first, because though national and not local, yet they do not at all affect the general *government;* and secondly, because, unlike the offices of a general nature already noticed, their office holders do not enter into the common routine of promotion. With respect to the Kwŏ-tsze keĕn, or national college, we cannot enter into particulars without giving a minute explanation of the Chinese literary system. The departments of study are language and general learning, the classics of Confucius and his followers, and mathematics; in each of which departments there are distinct teachers. The chief officers of the college are, a superintendent, either Mantchou or Chinese, chosen from among the ministers of the Councils or of the six Boards, two principals, Mantchou and Chinese, called tsetsew, and three professors, a Mantchou, a Chinese, and a Mongol, called szeneĕ. Attached to the college are departments for the education of the Lewchewans and the Russians, in Chinese, Mantchou, and Mongol literature.

The *Kin Teĕn keĕn*, or imperial astronomical college, is, we believe, an institution founded since the arrival of the Catholic missionaries in China. The objects of its attention are, however, as much of an astrological, as of an astronomical nature, if indeed the former have not the predominance. The college is under the direction of several presiding ministers; and of two principals, one a Mantchou, and the other a Chinese or European, and four assistants, viz. a Mantchou, a Chinese, and two Europeans. Their duties are "to direct the ascertainment of times, and the movements [of the heavenly bodies], in order to attain conformity with the celestial periods, and to regulate the notation of time among men: all things relating to divination and the selection of days are also under their charge." The astronomical theories of the Chinese consist, in a great degree, of an admixture of their own previously conceived notions with the information which has been imparted to them by Europeans. Their chief labors consist in the annual preparation of an almanac, in which are noticed the celestial phenomena, the periods of sunrise and sunset, together with numerous astrological absurdities; also in the selection of days and hours for public acts, especially sacrifices, &c.; the instruction of a few pupils; and the care of an observatory. The *improvement* of science in this, as in all their other institutions, is never thought of: yet were there any spirit of search after knowledge, we might look for some valuable results to arise from the constant observation of the heavens which is, or, at least by law, ought to be, kept up in the imperial observatory. Geometry, trigonometry, and a few other branches of mathematics, meet with a little attention; and the latitudes and longitudes of places are determined by members of the college: but the greatest part of this work has been

long since performed for them by the able and laborious Catholic missionaries. There are some offices attached to the college for conducting its correspondence, preparing the imperial almanac, observing the heavens, taking care of the astronomical instruments, &c.

The *Tae E yuen*, or grand medical hall, is under the direction of a president and two deputies; all its officers are Chinese. Their duties consist in "directing the [medical] *art* to [the cure of] the nine classes of diseases, and in guiding the medical attentions of the subordinate officers." Some of the officers are constantly in attendance upon the emperor and the imperial family, in regular rotation. They are often sent by the emperor to see the princes, princesses, and the ministers of state, when they are reported sick. Thus the emperor sent the physician in waiting to lord Amherst. They are sometimes also sent into Mongolia, to visit any of the princes or nobility there, who may be reported ill. The nine classes of diseases are: 1, those affecting the pulse violently; 2, those affecting it a little; 3, diseases arising from cold; 4, female diseases; 5, cutaneous diseases and sores; 6, diseases requiring bleeding; 7, diseases of the eyes; 8, diseases of the mouth and teeth; and 9, diseases of the bones! To these are added diseases of the throat, now included in the eighth class, and cutaneous eruptions, now ranked under the second class. The members of the medical hall are of four grades. Instruction in medicine does not appear to be at all an object, any further than it is to be gained by practice,—the practitioners not being brought up in the institution, but being received into it after having previously acquired some knowledge of their profession.

The *Tsung-jin foo*, is an office, the sole duty of which is "the control and government of the imperial kindred;" its chief officers, one president (tsung-ling), and four of subordinate authority, are all selected out of the more nearly allied and titled members of the imperial clan. All the members of the clan are distinguished into two great classes, viz. the tsung shih or imperial house, including all the descendents of the Mantchou chieftain who first began to obtain general sway over the various tribes of his native country; and the *Gioro* or Keolo, collaterally descended from their common ancestor, *Aisin Gioro*. The distinction between these two classes is marked in their dress, by the use of sashes or belts of different colors; that of the first class being of a 'golden yellow' color, while that of the Gioro is red: those who have been degraded from the second class wear a pink sash. The births, names, succession to paternal estates or titles, and marriages, of all the clansmen are duly registered; and the names of the nearer branches are generally conferred by the emperor himself. The *titles* in the imperial family are twelve, one of which, usually the highest or nearly so, is conferred on each of the emperor's brothers, and sometimes on the sons of the reigning emperor. Except where any extraordinary degree of merit has caused the succession to any such title to be granted *in perpetuo*, each generation as it becomes farther removed from the direct imperial line, sinks in the scale of titular rank, till at length the only distinguish-

ing appellation is 'member of the imperial clan,' an appellation which places its possessor on an equality with civil officers of the fourth rank. Of the imperial princesses there are seven classes; these are usually married to the Mongol princes, but sometimes also to Mantchou subjects. All the junior members, who have not yet received titles, or are not yet of age, have to undergo quarterly examinations in military exercises, under the direction of the heads of this office. The subordinate government of the imperial clansmen is in the hands of elders placed over them, whose province it is to attend to their education. In all civil or military appointments of imperial clansmen, or in punishments inflicted upon them, the office of the Tsung-jin foo is to be consulted. The lighter kind of punishment to which they are subject is a fine; the severer kind is confinement; if the last be thought at any time an insufficient punishment, a representation is to be made to the emperor. Several minor departments are attached to the office, for the preparation and care of papers, &c.; also two subordinate departments for attending to the detail business of controling the imperial clansmen. There are besides, a treasury; a place of confinement, under the charge of two officers; and two seminaries, one for each class of the imperial kindred.

The *Nuy-woo foo*, or office of internal affairs, under an indefinite number of *ta chin*, or great ministers, is for the control and government of the class called 'Paou-e of the three banners' (a class of imperial slaves), and for regulating the restrictions of the palace. All affairs, civil, financial, ritual, military, penal, and operative, connected with the imperial household, are conducted under the orders of the officers of the Nuy-woo foo. It is the duty of these officers to attend the emperor and empress on various sacrificial occasions; and one of them is always in waiting upon the imperial consorts and other ladies of the harem, when going from or returning to the palace. When also the imperial sons and daughters are married, their households are placed under the control of the Nuy-woo foo:—but of daughters married to the Mongol princes, this is to be understood only when they are residing at Peking. These officers have likewise, in concert with the Boards of Civil Office and of War, the appointment and regulation of the numerous civil and military officers of subordinate rank, connected with the imperial household. Attached to the Nuy-woo foo are subordinate deparments, called *sze*, under the direction of officers called *waelang* and *yuen waelang* on the same plan as those of the six Boards: there are besides several minor offices.

Of these departments, the 1st is *Kwang-choo sze*, or the department of supplies; it has the direction of a treasury and five depositories, and the issues and receipts therefrom; the five depositories are of skins, porcelain, silks, dresses, and tea and ginseng. Portraits of the emperors, empresses, sages, worthies, and celebrated ministers of former generations are deposited in one of the halls of the palace, under the care of the officers of this department; whose province it also is to provide such presents as the emperor may wish to make,

as well as to take charge of all workmen, such as dress-makers, jewelers, &c., employed about the palace; and to discharge the duty of collecting all the revenues from the imperial farms. To the treasury and each of the five depositories are attached about twenty officers. There is also a weaver and dyer's establishment, under a special minister and eight subordinate officers, attached to this department. 2, *Too-yu sze*, or the department of defense, having the charge of military appointments and the salaries of the military of the three banners who are constantly about the palace of the sovereign. Some of the officers of this department always attend the emperor when he journies; and they supply horse and foot-guards to the imperial consorts and other ladies of the harem when going out, as also to the princes and princesses of the blood. They appoint hunters, fishers, &c., in Mantchouria, and on the imperial crown lands, and receive from them the results of their labors, at fixed rate, all deficiencies in quantity having to be made up in money. 3, *Chang-e sze*, or the department of observances; it has the direction of the rites and music of the internal apartments; it also regulates the rank of the eunuchs, and has the duty of collecting the produce arising from the imperial fruit gardens. Mantchou sacrificial rites are often observed by the emperor, in conformity with the arrangements made by the officers of this department. On congratulatory occasions, the emperor being seated in the inner hall of audience, the empress at the head of the whole harem performs the prescribed rites. The ceremonials of feasts, and of the marriages of the princes and princesses of the blood, are also subject to the control of this department, as are likewise funeral rites, &c. Messages from the inner apartments of the palace are sent to the heads of the Nuy-woo foo, through the Chang-e sze, by the eunuchs, whose rank varies, from an equality with officers of the fourth rank in the civil list, downwards to a very low grade. Some minor offices are attached to the department. 4, *Hwuy-ke sze:* under the care of this department is the collection of the revenue arising from the farms and gardens existing on the crown lands occupied by Mantchous of the three banners,—that is of the imperial tribe;* it has also the charge of selecting ladies to fill the harem, and of appointing eunuchs. The crown lands comprise about 900 farms, kept generally in a state of cultivation. When ladies are selected for the harem, their family and age are duly registered. Eunuchs, when old, are allowed to return among the people; but if they of themselves go away, they are held criminal. 5, *Ying-tsaou sze*, the department of building, under the superintendence of a 'great minister,' in addition to the usual officers. All repairs of the 'forbidden palace' are made under the direction of this department. If the emperor, or the empress, or other ladies of the harem, or any of the sons and daughters of the emperor, have occasion to go out, the officers of this department send

* These three banners under which the imperial tribe is ranged are, plain yellow, bordered yellow, and plain white.

communications to the proper quarters, that the streets and roads may be cleared for them. Attached to this department are six depositories, of timber, of iron, of tent equipage, of vessels, instruments, and other utensils, of firewood, and of charcoal; and the materials for three kinds of workmanship, in iron, painting, and gunnery. All works in the interior of the palace are carried on under the superintendence of a number of eunuchs. 6, *King-fung sze:* this department is also under the superintendence of 'a great minister' in addition to the ordinary officers. It has charge of the breeding of cattle and sheep, for sacrificial purposes, for drawing the plough, and for supplying milk to the imperial table; also for presents given to the imperial sons and daughters when they marry. The sheep are shorn twice a year, in autumn and in spring. If any animals die, their skins are required to be given up to the officers of this department. The flocks and herds are fed on the frontiers of China Proper beyond the great wall, three hundred cattle forming a herd, and eleven hundred sheep a flock. Attached to this department is a place for sacrificial victims, under a 'great minister.' 7, *Shin-hing sze* is a judicial department for the trial and punishment of men serving under the three banners and of eunuchs, and sometimes acting in concert with the Board of Punishments.

The class of soldiers called 'Paou-e, of the three banners,' supplies the personal attendants of the emperor. They stand pretty much in the light of the emperor's slaves. The *Shang-sze yuen*, under a minister and two presidents (king), is an office for superintending the imperial stables. The *Woo-pei yuen* is under similar officers; it is an office of 'warlike supplies;' and has attached to it four depositories, two of horse accoutrements, one of armor, and one of coarse woolen cloth. The *Fung-shin yuen*, and the *Yu-chuen choo*, are under similar officers, one for the care of the imperial parks, the other of the imperial boats. Another office has the care of supplying the imperial tea; a second of providing imperial medicines; and others have charge of the audience halls, the library, the printing offices, the manufacture of articles required by the court, the making of guns, cannon, powder and shot, &c. &c. There are also seminaries for giving instruction in Chinese, Mantchou, and Mongol; and for teaching those languages to the Mohammedans and Burmans.

The *She-wei choo*, or court of the body-guards. At the head of this office are six 'great ministers' of the inner palace, who "have the direction of the body-guards, and of the personal troops of the three banners." The body-guards are for the most part picked men, Mantchous and Mongols, of the three banners already mentioned, and are regarded as a superior class: the forces under them are called the 'personal troops.' The body-guards are about 700 or 800 in number; the emperor when he appears in public, is constantly attended by some of them; they surround his apartments in the palace, and when he is traveling, keep guard about his carriage, and about his tent, when halting. There are several classes of great ministers, with various officers at the head of them; among these

are the *nuy ta chin*, 'inner great ministers;' the *san cheih ta chin*, 'mixed assembly of great ministers,' who are without any specific duties or rank; and the *yu tseēn ta chin*, 'great ministers of the imperial presence.' The guards themselves are also divided into numerous classes, but we will not weary our readers with a detail of their names. We have mentioned the above titles, because they will often be met with by any one who peruses the Peking gazettes; in which also will be observed the distinctions of guards of the first, second, and third classes, guards distinguished by a blue feather, and guards of the imperial kindred. Parties of the guards are sent sometimes to places on the frontiers, to the Mohammedan cities, &c.

The *Tsow-sze choo*, or place of addresses, is an office attached to the guards for receiving congratulatory and other addresses from the ministers to the sovereign, as also offerings of *joo e* sceptres; the object of which offerings is sufficiently denoted by their name *joo e*, 'according to one's wishes.'

The *Lwan-e wei*, under the direction of a 'great minister,' and of two presiding officers, is an office for "taking charge of the imperial carriages, distinguishing their kinds by name, and regulating the order of traveling, so as to enable the sovereign to go out and in with majesty and dignity." All the accoutrements of a traveling retinue are also under its charge. We will not follow out the distinctions of the different kinds of carriages, and of the accoutrements and paraphernalia of a traveling procession; for to do so would require a long explanation and graphic illustrations. There are several subordinate offices, wherein the various accoutrements are laid up.

Pă ke tootung, the tootungs of the eight banners. The Tartar force which entered China in 1643–44, was composed of three nations, Mantchous, Mongols, and Chinese, who had joined the conquerors. These were divided each into eight corps, distinguished by as many banners; and have since then formed the hereditary defense of the Mantchou dominion. Over each of these twenty-four corps, are a tootung or general, and two too-tootung or lieut.-generals. Their duties are to "sustain the regulations of the various corps, to keep account of their instruction and maintenance, to arrange their titles and honors, and to economize the expenditure upon them, in order to aid the sovereign in regulating the affairs of the *bannered force*." The quarters in Peking of the several corps, and their relative order are all fixed. We have already mentioned the 'three banners;' these are called the 'superior three;' the others are called 'the inferior five.' Parts of these corps are detached and settled in some of the chief cities of the provinces; but the majority remain constantly, as a garrison, in the capital, or at Moukden. The Mantchous and the descendants of the enrolled Mongols continue always enrolled; but the enrolled Chinese are permitted to obtain leave to withdraw, and engage uninterruptedly in the occupations of civil life.—But to do justice to the subject of this hereditary force, we must give it a separate consideration, at a future period. We now therefore pass it over with this brief notice.

The smaller military bodies in the capital are also attached to the eight banners; and until we enter upon the subject of the latter, details of them would be out of place. They are 1, the tseën-fung ying, or vanguard, selected from the bravest of the Mantchou and Mongol troops, under two commanders called tungling; 2, hookeun ying, the guard or van of each corps, selected from among their veteran troops, under eight commanders, or one for each corps; 3, the poo-keun ying, or infantry; this is an armed police, for protecting the capital, under a commander and two lieut.-generals; 4, ho-ke ying, a body of artillery under the commanders selected only from the Mantchou and Mongol troops; 5, keën-juy ying, a body of scalers, similarly commanded; 6, hing ying, a troop for attending the emperor when traveling; 7, heäng-taou choo, a troop of pioneers; and 8, hoo-tseäng ying, a body of lancers. There are also a body of falconers and hound keepers, and a body of combatants, consisting of wrestlers, archers, &c.—Thus we have completed our review of the general and local officers at Peking, and here we leave the subject, without further remark, in the hands of our readers.

Art. VI. *Walks about Canton: the tea shrub in Honan; circulating libraries; the chapel; residence of the Siamese embassador; flogging; puppet-shows; a feast; house of mourning; grinding at the mill; laborers standing in the market-place.* Extracts from a private journal.

Tea shrub in Honan. The island of Honan, situated on the 'south of the river' opposite to the foreign factories, is many miles in extent, and produces a considerable variety of trees and shrubbery. Among the latter is the tea shrub, which cannot fail to attract the attention of the botanical traveler. Having received a very polite invitation from ———, to visit the tea plantations in Honan, I stepped into a boat of one of the hong merchants, under the direction of an old and faithful native guide. We dropped down the river with the tide three or four miles; then entered a creek, which we ascended till we came to a small temple; and there leaving our boat we reached, in about five minutes' time, our place of destination. The tea, though not cultivated to a great extent, affords a tolerable specimen of the manner in which it is produced in the more northern parts of the empire. There are also in Honan, as well as on this side of the river in the suburbs of the city, establishments for curing tea. In these may be seen scores of 'hands'—men, women, and children, employed with various apparatus in picking, cleansing, firing, and packing, teas and fitting them for the market. *Wednesday, June 17th.*

Circulating libraries. I have often heard of 'circulating libraries;' but before I reached this country I never saw them carried through the streets so as to accommodate every man at his own door. As in the countries of the west, some of the circulating libraries here are stationary, and every customer must go or send to the depository for the books which he wishes to obtain. Often, however, he is saved this trouble. The librarian, with an assortment of books in two boxes, suspended from a bamboo laid across his shoulder, and with a little rattle in his hand to advertise his friends of his approach, sets off on his circuit, going from street to street, and from door to door. In this way he passes his whole time, and gains his livelihood. He loans his books, usually for a very short time and for a very small compensation; they being generally small volumes and only a few in a set. The books thus circulated are chiefly novels, and sometimes those of a very bad character. The system, however, is a good one, and worthy the attention of the friends of useful knowledge. The librarian, whom I met at the door of the hong this afternoon, loaning books to the servants and coolies of the factories, said that his whole stock amounted to more than 2000 volumes. He had with him, however, not more than 300 volumes; the others being in the hands of his numerous customers. *June 19th.*

The chapel. Passing along in front of the foreign factories at an early hour yesterday morning, (Sabbath morning, June 28th,) my attention was attracted by a sign board, hung out at one of the gates. It contained the following Public Notice: "*Divine Service will be performed this morning at No. 2, American Hong: service to begin at 11 o'clock.*" At the appointed hour, I repaired to the place. About five and twenty gentlemen were assembled. The silence and solemnity of the auditory well became the worshipers of the Most High. The service was performed by the Rev. W. H. Medhurst. His sermon, from 2d Corinthians, vi. 2, was a clear and forcible exhibition of scriptural truth, delivered with ease, simplicity, and earnestness. The scene was exceedingly pleasing: it was pleasing to witness Englishmen and Americans (and there was an equal number of each) thus unitedly engaged in the public solemnities of Christian worship. Under such circumstances, far from the temples where their fathers worshiped, and without any one to hurt or to make afraid, though surrounded by multitudes who know not the Lord or his sabbaths, well might they adopt the language of the sacred poet, and sing—.

"Day of all the week the best:
Emblem of eternal rest!"

Perhaps I ought not to call the place where this little congregation was assembled, a chapel, it being nothing more than one of the rooms of a factory. The factory of the honorable E. I. company built a neat and commodious chapel in Canton; but since the dissolution of the factory, that chapel has been closed.

Residence of the Siamese embassador. Wishing to see 'some-

thing of eastern splendor,' for which the Siamese are 'said to be' celebrated, I determined this afternoon to visit the residence of the embassador of the king of Siam. Having made my way up into 'Physic street,' I turned westward, and passed on about ten rods from the market at the corner of 'Shoe street,' where I came to another street leading due north. This led me to the embassador's residence, over the door of which is written in large Chinese characters, *Tseënlo kwŏ kung kwan*, 'residence of the Siamese tribute-bearers.' The whole establishment is in ruins. One of the overseers, a Chinese, conducted me to the apartment of the chief embassador, whom we found smoking opium, and so stupefied as to be almost incapable of conversation.

Flogging with the rattan is the most common punishment in China. It is adjudged and inflicted by the lowest officers or servants of the police, with the utmost dispatch, and without the least regard to any formalities of time or place. A poor ignorant person led on by his vices becomes a bankrupt; then driven by hunger he has recourse to theft or robbery to obtain food; the officers of the police seize him, and perhaps while his booty is still with him, pinion him, strip off his jacket, if he chance to be so clad; then with a chain or cord about his neck, or his arms, and a soldier before him beating a gong, and another one behind him with a rattan beating his bare back, he is marched through the streets and market-places to be a terror to evil-doers. Within the last few days I have seen several persons flogged in this way. One I saw to-day so beaten that the blood run down to his heels. *June 29th.*

Puppet-shows. Two of these have been exhibited in the streets during the present week; and among all the 'dumb shows,' and 'singsongs,' of the celestial empire, none are more dull and stupid than these puppet-shows. Their managers select a place which is likely to be frequented, and there erect a temporary stage, and commence their exhibition for the amusement of boys and idle vagrants. The shows are a mere exhibition of children's toys. *July 3d.*

A feast. Loopan, if I have been correctly informed, is held by the Chinese to be the patron and protector of those who 'work in wood and stone.' They venerate him as the inventor of their crafts, and celebrate the anniversaries of his birth with processions and feasts. Walking with a friend along one of the retired streets just at sunset, we came to a house where a pavilion or covering had been thrown over the street, so as to afford both a shelter and a shade to those who might chance to be at the door. We perceived at once, as we came near the house, that the inmates were in a merry mood. Though entire strangers to them all, some one in perfectly good humor civilly and urgently invited us to walk in. We did so, and found ourselves among a crowd of sturdy carpenters and bricklayers, all at work right lustily. The two principal apartments were supplied with two or three rows of tables; round each of which six, eight, or ten were seated. The chandeliers were lighted up; and the wines were circulating briskly. The assembly was as noisy

as it was merry; but having no disposition to join in the festivities, we wished them health, and left them in the midst of the feast.

House of mourning. We passed but a few doors, after leaving the house of feasting, before we heard the voices of weeping and lamentation. When we came opposite to the door, we unconsciously paused for a moment. The door of the house was open, but a screen before it prevented us from seeing the inmates. One of the neighbors, who had also stopped at the door, told us that the funeral of the deceased was to take place at an early hour on the following morning. The cries and howlings of the mourners were dismal, and can only be conceived by those who have heard them.

Grinding at the mill. Often, when passing through the streets, I have witnessed the operation of grinding grain. The mill commonly used consists of two circular stones placed horizontally, two or three feet in diameter. The lower stone is made fast in the ground or a floor; and the upper one is placed above it on a wooden pivot, and is turned round by a handle or crank, made fast to the top or side of the stone. A hole, which with a tunnel is made to serve for a hopper, is drilled quite through the upper stone a short distance from the centre; through this the grain falls upon the lower one, and is ground by the friction between the two. I have generally seen these mills worked by men; and I have been informed that they are also worked by women, and in a manner not unlike that described in sacred history, and which is now common in Palestine. To-day, while passing near the west end of the factory street (sheihsan keae), my attention was arrested by the sight of oxen working at the mill. They were in the rear of one of the flour shops. I asked permission of the headman of the establishment to go and examine the operation. This he readily granted. There were nine sets of stones, worked by nine oxen, one ox at each mill. The stones were about four feet in diameter. Each ox was harnessed in such a manner that he was compelled to move round close to the stone, so that the diameter of his course did not extend more than two feet beyond the stone. They were grinding wheat. The process of bolting was going on at the same time. This was done by human strength operating on a square seive in a most awkward manner. One of the workmen told me that in the interior of the country they have water mills for grinding grain. *Friday, July 17th.*

P. S. Since writing the preceding account, I have had an opportunity of examining another of the establishments for grinding grain. It is situated on the same street and not far distant from the other. I visited it after the workmen had finished their labors for the day, when some of them were washing themselves, while others were 'catching chowchow.' The establishment extended from the street to the river, a distance of twelve or fifteen rods in length, but it was not one tenth of that extent in breadth. It was furnished with eleven sets of stones and forty oxen: the oxen occupied a long stall at the lower end of the mill, and were 'eating chowchow,' which consisted of coarse grass; that of the men consisted of rice and vegetables.

The stones of two of the mills were being repaired,—the upper ones being turned off from the lower ones that their faces might be 'pecked' or sharpened. The stones were of granite, and their faces were cut into grooves, which were divided into eight sections, and in such a manner as to give the grain a centrifugal motion as the stones move round. According to European notions it is judged best that the upper stone should be supported by an axis, or some other contrivance, so that the distance between the two may be adjusted according to the fineness which it is intended to produce in the meal or or flour. Among the Chinese no such machinery is deemed necessary; and the face of the upper stone is allowed to rest directly on that of the lower one; but the motion of the mill is so slow that by this bad construction no great injury is occasioned, either to the stones or to the flour. All the grain that I saw in the mill was wheat, and of a very good quality.

Laborers standing in the market-place. Early this morning, while picking my way among the tubs, baskets, temporary stalls, etc., which almost blocked up the street at a market-place near one of the gates of the city, I suddenly found myself surrounded by a gang of coolies, forty or fifty in number. Some of them were standing up; others were sitting down. Their only implements were bamboo poles, with short ropes attached to them. Some of them were shod with sandals, made of plaited grass; and others were barefooted. They were without hats, or caps, or any other kind of covering for their heads; and the only garments on their bodies were a light pair of trowsers, and a short frock or jacket; indeed, only a few of them had any jackets. They were all idle, except that their tongues were busy in joking and in making remarks on those who were at the market, or passing along the street. During the morning, and even till past midday, such gangs of men are often to be seen collected at the corners of the streets, market-places, and gates of the city. On inquiry, I find that they are job and day laborers, formed into companies, having each their respective districts. They take the place of beasts of burden; but claim the right of doing all of certain kinds of work which is to be done in the streets, or landing places, where they exercise their jurisdiction. Their muscular power is sometimes very great; and they are the most healthy and robust class of men that I have seen in China. Their custom of "standing idle in the market-places" is like that of the laborers mentioned in the gospel of Matthew; the coolies whom I saw this morning were all standing idle, 'because no man had hired them.' *Saturday, July 18th.*

Art. VII. *Literary Notices.* 1. *The Journal of the Royal Asiatic Society of Great Britain and Ireland, No. 2.; London, November,* 1834.

2. *Translation of a Comparative Vocabulary of the Chinese, Corean, and Japanese, languages: to which is added the Thousand Character Classic, in Chinese and Corean; the whole accompanied by copious indices of all the Chinese and English words occurring in the work.* By Philosinensis, Batavia [Java]. Printed at the Parapattan press, 1835.

1. The second number of the Journal of the Royal Asiatic Society of Great Britain and Ireland, completing the first volume of this publication, has reached us. We are much pleased with its character, and with the promise which it holds out, not in its preface but in its contents, of furnishing a valuable collection of interesting papers respecting the east and oriental literature. The object of the publication is explained in the following extract from the preface to the volume now completed. "The mode heretofore followed in publishing the transactions of the Society having been attended with many inconveniences, arising partially or wholly from restrictions on the subjects to be introduced, as well as from the quarto form of the impression, and from the uncertain but widely extended periods at which the editions were made, the council has considered it advisable to sanction a regular quarterly publication in octavo, and less limited as to the nature of the materials of which it is to be composed. * * * The quarto transactions may still be continued whenever the accumulation of matter on subjects more peculiar to its original design shall render any additional volume expedient."

Among the papers in the present number of the Journal, several are deserving of more particular attention than we are now able to give to them. Such are captain Swanston's memoir of the primitive church of Malayála, or of the Syrian Christians of the apostle Thomas, which is accompanied by a plate representing the metropolitan of the Syrian church;—two articles on female infanticide in Cutch by lieut. Burnes; and an account of laws and police as recognized in Nepâl, by the assiduous British resident at Kat'hmandu, Mr. Hodgson. We propose taking further notice hereafter of Mr. Thoms' description of Chinese vases, which is continued in the present number. The representations of the vases are well executed. The account by Mr. Stevenson (of the Madras civil service) of the two murderous tribes of P'hansigárs, or gang-robbers, and Shúdgárshids, or jugglers and fortune-tellers, cannot fail to afford a painful interest; the former tribe making it a rule never to rob without first murdering, although the object sought after should be, as it often is, nothing more than the dress that a man has on; while the latter scruple not to deprive women of life as soon as they have become mothers, for the sake of extracting from their breasts, wrists, and ankles, the sinews, supposed to be highly efficacious as charms. We have room only to make two extracts.

"It appears as if the P'hansigárs found a delight and a pastime in such deeds of blood. This seems more probable, as I found from their cant phrases, (of which I collected a few examples, since lost), that they had ludicrous names for the convulsive struggles of their expiring victims, as well as for murder, the noose [which they invariably employ], and the different acts attending their diabolical trade. An old woman, one of the tribe, repeated them to me with a great deal of glee. She, as well as most of the other females, made no secret of their vocation, and appeared to think that there was nothing wrong in it. When asked of what caste they were? They answered *P'hansigárs.* How do you get your livelihood? By *p'hansigáring.* Are you not ashamed of your way of life? have you never followed any other trade? No, this is the same trade that our fathers followed; if we dont *p'hansigár*, how are we to live?" * * *

"A rich merchant named Dévelát had a married daughter (Lakshmi) who resided in his house, and who had been confined of her first child about ten days, when she was suddenly missed. The infant was found in its cradle, but no search was successful in discovering the unfortunate mother. It was at last remembered by some member of the family, that on the morning of the day on which the girl was missed, a female *shúdgárshid* had been at the house, and had told the fortunes of several of the inmates. Knowing the habits of these people, apprehensions and anxiety regarding the fate of the lost Lakshmi were excited to their height, as it was deemed beyond doubt that she had been enticed away, and had fallen a victim to the *shúdgárshid*, who was immediately seized; but nothing could be learned from her, for she denied ever having seen the girl. In the course, however, of the inquiries and cross-questioning of the friends, probably not conducted in the mildest manner, some words dropped from the juggler regarding a neighboring tank. This induced the parties to proceed there, and to examine its waters, in which the body of the unfortunate girl was quickly found; the sinews from the breast, ankles, and wrists, had been extracted, but no further marks of violence were visible. The event was now made known to the civil authorities, but the *shúdgárshid* continued firm in her denial of all knowledge of the affair, nor was any other information regarding the fate of the unhappy Lakshmi ever obtained."

2. *Comparative Vocabulary of the Chinese, Corean, and Japanese, languages.*

"The following vocabulary," says the translator, in his preface, "appears to have been originally composed by a native of Corea, for the purpose of facilitating the acquisition of the Japanese language to those of his countrymen who should visit Japan; and as the Chinese language is common to both nations, he has made that the basis of his work. Thus the Chinese character is first written at the top of the page, then follows the sound of that character, expressed in Corean letters; after that comes the Corean word, both in the vernacular and learned idioms; and finally, the Japanese; all expressed in Corean letters. That which has been aimed at in the

translation, is to give the meaning of each Chinese character at the top of the page; for the purpose of ascertaining which, the Chinese above has been compared with the Japanese below, and both referred to Chinese and Japanese dictionaries. An attempt has also been made to express the sounds of the different Corean letters, by the help of a Japanese and Corean alphabet brought from Japan, and of an English and Corean alphabet which appeared in a periodical published at Canton. In fixing the sounds, regard has been had to the known sounds of the Chinese and Japanese words employed in the work; and though the translator has never yet seen or conversed with a Corean, he hopes he has not greatly erred in thus hazarding to elucidate their language. The Corean alphabet, with the scheme of orthography annexed, will, it is hoped, be sufficient to enable the student to decide on the power of the English letters employed; and the different indices which follow will assist in the search for any given word. The English and Corean index will be found to contain almost every primitive or important English word, to which the vernacular Corean is joined, with figures of reference, the first showing the page, and the second the line, in which the given word is to be found. The Chinese index is arranged according to the Chinese radicals, and is also provided with figures, pointing out the page and line, in which the character occurs.—The translator is induced to put forth the present work, merely as a help to those students who may wish to turn their attention to the Corean language, and who may not be possessed of better assistance. Should the least facility be hereby afforded for the attainment of a language of which hitherto little has been known, and should the advancement of knowledge and religion in those dark regions of the earth be in the smallest degree forwarded, the translator's end will be abundantly answered."

Some remarks on the Corean language may be found in the first volume of the Repository, pages 276....279; and the Corean syllabary, with additional remarks on the language, will be found in the second volume, page 135. The 'Comparative Vocabulary' will afford much assistance to those who wish to learn the language of Corea.

Art. VIII. *Journal of Occurrences. Anchorage at Kumsing moon; damages occasioned by the typhoon; new regulations for foreigners; decapitation of a priest; purchase of office; change of ministry; northwestern frontiers; Tibet.*

Anchorages at the mouth of the Pearl river, by which ships ascend to Whampoa, are numerous and commodious; the places most generally occupied are Lintin, Kapsing or Kapshuy moon, and Kumsing moon. These are all situated without the Bogue, which marks the boundary of the waters of the celestial empire, and

are the theatre of an extensive trade, nearly or quite equaling that which is carried on at Whampoa. On the 4th instant, there were at Whampoa only 13 ships, while there were 26 at Lintin: on the 11th, there were 18 at Whampoa, and 23 at Lintin: on the 18th, there were 19 in the one, and 23 in the other place: at the end of the month, there were 22 in port at Whampoa, and 27 outside at Lintin, or rather at Kumsing moon. It should be remembered, however, that most of the ships at Lintin are bound to Whampoa. Lintin being the principal anchorage beyond the Bogue, ships are generally reported to be at that place, when in fact they are at one of the other anchorages; which is usually the case during those months, say July, August, and September, in which typhoons are expected. Hitherto for several years, Kapsing moon, (or more properly Kapshuy moon,) has generally been the anchorage of the fleet during this season; but being difficult of access on account of the prevalence of 'chowchow water,' another anchorage, Kumsing moon, was tried two years ago by part of the fleet. Circumstances, which it is unnecessary for us to mention, prevented it from being visited last year. This season, however, the increasing amount of business 'outside,' has induced a very large majority, if not all, of the ships to enter Kumsing moon, 'the port of golden stars.' This secure and beautiful anchorage is situated almost due west, and about ten or twelve miles from Lintin; it is nearly the same distance from Macao. It is formed by a strait running between Heängshan, and another small island, called Keaou (or Keow). The northern end of the strait is defended by a bank, on which there is sufficient water to permit the passage-boats plying between Canton and Macao to sail through at all times without danger. The entrance to the anchorage is from the east; and on one side of it there is deep water near the shore. The current through it, as might be supposed, is very rapid. We have heard it mentioned that Kumsing moon is likely to become the anchorage for ships during the whole of the year.

Typhoon. On the 5th and 6th of the current month was experienced one of the severest storms ever known on the coasts of China. In that which occurred in 1809, the mercury fell to 28.30. On the 3d of August, 1832, it fell to 28.10, and by some instruments to a still lower point. During the late storm it stood at 28.05. The typhoon commenced on the evening of the 5th, after three or four days of very hot weather with northerly winds, and continued to the afternoon of the next day. Its violence was the greatest at about two o'clock on the morning of the sixth. The damage occasioned by the storm at Canton was small; but it was not so at Kumsing moon, Macao, and elsewhere on the coast. The following particulars have been collected from various sources, but chiefly from the Canton Register.

In Kumsing moon, the Portuguese brig *Santa Anna*, was dismasted. The American bark *Kent*, parted her cables, and was carried by the united force of wind and waves upon the beach, high and dry.

On the eastern end of the island Pootoy, the Danish bark *Maria*, was wrecked; and ten of her crew, five of whom were Danes, were lost. The captain, mate, steward, sail-maker, and two Chinese, were saved. The *Governor Findlay*, was caught among the islands, coming in from the eastward, and cut away all her masts. The British brig *Watkins*, was dismasted near Lantao. Another British ship, the *Cœur de Lion*, went on shore in the Typa. Two Spanish vessels in the mouth of the inner harbor, Macao, were driven on shore; and two Portuguese *lorchas de carga*, large boats for carrying cargo, were totally wrecked, and the crew of one of them was lost. The *St. George*, one of the European passage-boats running between Canton and Macao, which was in the inner harbor, struck adrift, fell athwart hawse of a lorcha, and foundered; crew saved. The *Sylph*, *Hawk*, and *Loon*, three other boats of the same description, their masts having been cut away, rode out the gale.

The *Lady Hayes*, which left Macao roads a day or two before the storm, returned to Kumsing moon. "The following extract, from a private letter," we copy from the Canton Register of the 18th instant: "Early in the morning of the 5th," says the writer of the letter, "we observed indications of approaching bad weather, and in consequence commenced securing boats, anchors, spars, &c., with a determination to face it stoutly, and be in as snug condition as possible. At 10 A. M., the wind freshened a little from the same quarter it had been for the last

24 hours, viz. north, so we thought it best to turn her head back again to look for shelter, fancying ourselves to be about 35 miles off the land. We carried a press of sail until noon, when we found we had too great a distance to run before we could get into shelter, and expecting it would get so thick that we could not see our way; and besides, that it is no fool of a job to bring a ship up at her anchors in a dark night; so we turned her head to sea, and clapped on as much sail as she could stagger under, determined not to take it in until it took itself in. We steered S.E. by E. The wind being then at north, we were desirous of getting as far off the land as possible, expecting the wind round to the eastward, there being a most tremendous sea from that quarter. By this time we had got all the small spars down, and everything furled and made snug except the reefed foresail and fore and main trysails, which we intended to carry until they should go to pieces. which sure enough they did about 4 o'clock; it was then blowing in severe gusts. The ship then became unmanageable, and shipped a good deal of water. The wind continued increasing until 8 o'clock, when it blew very hard and laid our lee gunwale in the water, the sea being then very high. About this time some of the sails worked themselves adrift and blew to pieces. It was expected every moment to see the masts go over the side; but considering everything the ship was very easy and behaved well. About 8.30, the wind began to veer to the west, but still continued to blow as hard as ever until midnight, when it drew round to south and moderated a little, that is to say, the gusts were not so frequent. It continued to blow hard from that quarter until noon of the 6th, when it moderated fast, and we began bending other sails in room of those split. Our fast sailing cutter was washed away, davits and altogether, in spite of all our precautions; the boat on the weather side was only prevented by ropes from being blown up to the mizzen top. When the gale commenced, which we consider it did at 1 P. M. on the 5th, we were about twenty miles east of the Lema; where we were when it ended it is hard to say, as we saw nothing until the morning of the 7th, and then we made Mondego island. Our men behaved well, and were most gallantly led on by the chief mate and carpenter. We hardly think we could have had it so heavy as those inside; and what is most extraordinary, the wind with them veered to the eastward round to south; but with us it veered to the westward round to the south. It was fortunate for us that it veered to the westward; for had it veered to eastward we should most likely have been driven on shore among the islands, as we could not have been more than 50 miles off the land at 8 o'clock P. M. of the 6th."

His Britannic majesty's sloop Raleigh, Michael Quin, esq. commander, a few days out from Macao, bound to the Bonin islands, was caught in the gale near the Bashee islands. The Raleigh returned to Kumsing moon on the night of the 10th. The next day, a correspondent of the Register at Macao communicated the following statement: "Arrived last midnight, his majesty's sloop Raleigh, Michael Quin, esq. commander, under jury masts, having sustained a very heavy typhoon on the 4th and 5th insts. by which she was compelled to throw 13 of her guns overboard, and cut away her quarter boats to relieve the ship. The typhoon was so overwhelming in its force, that although the Raleigh had no sail set whatever from 11 o'clock P. M. on the 4th, her lee gunwale (starboard) was constantly under water up to the combings of the main hatchway: and had not the hatchways been well battened down, the ship could not have lived. On the 5th, at half past nine, A. M. the Raleigh took a lee lurch more heavy than usual, and was at the same time struck with an overwhelming sea accompanied with a force of wind so extraordinarily powerful. that, unable to resist such a combination, the ship was thrown completely over on her beam ends, and keel out. In this perilous situation she remained, with the major part of the officers and ship's company (who with much coolness and activity cut the laniards of the standing rigging,) on her weather broadside, about twenty minutes, when a heavy weather sea struck the ship under her keel on the lee bilge, and she lifted so suddenly that the three masts and the bowsprit went by the board, and the ship righted, with not more than 3¾ feet water in the hold: and three hearty cheers from the ship's company. Although a greater loss might have been expected, we regret to state that one private marine, named Thomas Jacob, and one boy, named James Sparshott, were drowned; and many others were severely bruised."

The damage done to native craft—junks and boats, and to native houses, must have been very great. Hundreds, no doubt, of fishermen and others lost their lives. The following memoranda of the fall and rise of the mercury at Macao will serve to indicate in some measure the power and progress of the storm.

5th.	1 h.	00 m.	A. M	29.47	6th.	0 h.	30 m.	A. M.	28.40	6th.	4 h.	10 m.	A. M.	28.90
,,	2	30	P. M.	29.28	,,	0	45	,,	28.30	,,	4	45	,,	28.97
,,	5	00	,,	29.20	,,	1	20	,,	28.05	,,	5	15	,,	29.02
,,	7	20	,,	29.12	,,	1	25	,,	28.08	,,	6	00	,,	29.08
,,	9	00	,,	29.08	,,	1	45	,,	28.20	,,	6	45	,,	29.12
,,	10	20	,,	28.95	,,	1	55	,,	28.30	,,	7	45	,,	29.20
,,	10	45	,,	28.90	,,	2	00	,,	28.37	,,	8	15	,,	29.21
,,	11	05	,,	28.85	,,	2	25	,,	28.56	,,	8	45	,,	29.23
,,	11	30	,,	28.75	,,	2	45	,,	28.68	,,	9	30	,,	29.27
,,	11	53	,,	28.65	,,	3	10	,,	28.75	,,	10	25	,,	29.30
6th.	0	15	A. M.	28.50	,,	3	40	,,	28.83	,,	11	00	,,	29.34

At 2 o'clock P. M. it stood at 29.42, and continued rising to 29.65, at which point it usually stands during fine weather.

The new regulations for foreigners, which were prepared by their excellencies, the governor, fooyuen, and hoppo, on the 28th of the 1st moon of the 15th year of Taoukwang, (Feb. 25th, 1835,) have received the approbation of his majesty, with solemn injunctions that thenceforth they be strictly obeyed. Copies of these regulations, with the hoppo's seal stamped upon them, have recently been circulated among the residents in Canton. The regulations are eight in number; for a translation of them the reader is referred to the third volume of the Repository, pages 580...584.

Decapitation of a priest. There have been, and are still, those who regard China as one of the most virtuous and happy nations on earth. In their estimation the manners, habits, and systems of religion prevalent among the inhabitants of this country, are all nearly perfect, and of course are not to be improved by any influence or efforts of "barbarians." Such, however, is not the opinion of those who have come in contact with the Chinese. The rumors, and reports, and actual occurrences of every day, here, testify against such an opinion. The amount of malversation, and the outrages against humanity and justice, are in fact, almost incredible. Every month, nay, every week, and almost every day, there come to our ears accounts of deeds most foul and abominable, of which it is a shame even to speak, and even the thought of them makes the heart sick. And in the eyes of men, at least, it adds not a little to the enormity of such deeds, that they are committed often, perhaps most frequently, by those who ought to be examples of good, by the ministers of justice and religion, members of the magistracy and of the priesthood. Almost all the occurrences of this description, even when blazoned in the pages of the imperial gazette, we pass over in silence; and could we do this always without violating our trust as faithful chroniclers of the transactions of the times, the Repository should never bear to our readers accounts like that which we have now to relate. We give the narrative in few words, omitting entirely the names of the parties.

A priest of the Budhistic sect was the principal person in successive acts, the scene of which was in one of the districts not far from Canton. The wretched man while in youth was sent to a temple, and there consecrated to the service of Budha. He had scarcely arrived at the age of manhood, when he became notorious in the neighboring villages for his bad conduct. At length, and contrary to the laws of the empire, (see Penal Code, sect. 114,) he married; but when he brought the object of his affections to the house of his parents, they closed the door against her. Finding herself in this situation, without home, friends, or any one to afford her support or protection, she hung herself. No sooner, however, did the report reach her own parents, than they took up the case; the priest was arrested; and on the 30th instant suffered death by decapitation.

Purchase of office. In one of the late Peking gazettes, we find a striking exemplification of the way in which official rank and promotion are often purchased in China, namely by subscriptions to public works and charities. Merely nomi-

nal rank, and even some offices, are at all times indeed avowedly sold; but the generality of official situations, and promotions in every shape, are in principle regarded as wholly the result of merit, which in due course meets its reward. The shortest way, therefore, that is open to the untalented sons of the wealthy to advance themselves in rank and power, is by large subscriptions to works intended to benefit the public, or for charitable supplies afforded to the poor in times of calamity. The instance before us, is that of the subscriptions for the suffering poor of Canton, after the inundations in 1833. In reply to a memorial from governor Loo, soliciting that the subscribers may be rewarded and encouraged, the emperor proceeds to distribute rank and office liberally in proportion to the charity that had been displayed. We will mention the names only of a few individuals. Woo Yungkwang, lieut.-governor of Hoonan, and Le Kŏkeung, late salt inspector in Shantung, both being natives of Canton, came liberally forward with donations; but as they are officers of high rank, the governor suggests that he cannot ask any reward on their account; his majesty, however, directs the Board of Civil Office to take their merits into consideration. Woo Yuensung, and Pwan Szeching, sons of hong merchants in Canton, each subscribed 20.000 taels; being officers at court, they have accordingly received promotion in their several lines. Rewards of the same kind have been bestowed on other individuals, who having offices either at court or in the provinces, severally subscribed the sums of 15,000, 12,000, 11,000, 10,000 taels; and others subscribed smaller sums. Among the subscribers of these smaller sums are a few individuals who, not being candidates for office, are elevated a few steps in nominal rank—a species of dignity which judging from the treatment that its possessors often meet with even from the underlings of office, seems to serve little purpose beyond protection from summary corporeal punishment with the bamboo.

Change of ministry at Peking. In consequence of the death of Tsaou Chinyung, second minister in the cabinet, Yuen Yuen, formerly governor at Canton, and who succeeded to the late governor Le's seat in the ministerial council, has been called from the government of Yunnan and Kweichow to Peking. He is advanced from among the assistant ministers to a chief seat, and the vacancy which he has left has been filled up by Wang Ting, The military duke Changling still remains at the head of the ministry, and superintends the colonial department; Wanfoo is second minister, and superintends the revenue; Pwan Shengăn, the third, superintends the public works; Yuen Yuen superintends the war department; Muhchangah is first assistant minister and a president of the Board of Civil Office; and Wang Ting superintends the department of punishments. There has been of late an unusual number of deaths and retirements among the high officers of state, opening a way of advance to men, many of whom are comparatively little known, at least in the distant provinces. We hope on a future occasion to be able to give some account of the principal individuals.

Northwestern colonies. The northern portion of the government of Ele, the ancient country of the Soungars, particularly the cantons of Ele and Tarbagatai, being in a mountainous and unfertile district is chiefly dependent for the means of keeping up its military establishment to the taxes of the southern portion, or eastern Turkestan. For this purpose Yerkiang or Yarkand furnishes annually 40,000 taels. It appears, however, that, from some cause or other not explained, the Mohammedans of Turkestan were unable to answer the demands upon them, and incurred a large debt to the revenue during the years 1832, 1833, and 1834. This the political military resident at Yarkand reported to the emperor, and obtained permission to remit the taxes still due. But he neglected to state the importance of this revenue to Ele and Tarbagatai, and the consequence has been a memorial from the general in command of the whole territory, complaining of the difficulty to which he has thus been reduced. The resident at Yarkand has been delivered over to a court of inquiry, and the emperor directs that the taxes for the present year shall be levied with increased severity.

Tibet. An envoy, as a tribute-bearer from the Bantchin Erdeni, the ruling lama of ulterior Tibet, has recently arrived at Peking. On the road thither, he was attacked, wounded, and plundered, by one of the wild tribes that infest the frontiers of Tibet and Szechuen, of a part of his tribute. The emperor has commanded the remainder of the tribute to be received, and the usual presents to be given, but defers granting him an audience until he shall have recovered from his wounds.